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WM. LLOYD GARRISON, EDITOR. VOL. XXI. NO. 27.



OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

AND PERPETUATION OF SLAVERY THE VI-TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT. - JOHN QUINCY ADAMS

J. B. YERRINTON & SON, PRINTERS.

BOSTON, MASS., FRIDAY, JULY 4, 1851.

WHOLE NO. 1069.

NO UNION WITH SLAVI HOLDERS!

THE U. S. CONSTITUTION IS "A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL."

Yes! it cannot be denied—the slaveholdi

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their

slaves The first was the immunity, for twenty years,

of preserving the African slave trade; the second was

the stipulation to surrender fugitive slaves-an engagement positively prohibited by the laws of God,

to the principles of popular representation, of a repre-

sentation for slaves—for articles of merchandize, under

the name of persons. . . To call government thus con-

stituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the

free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION

livered from Sinai; and, thirdly, the exaction, fatal

The Liberator.

REMARKS OF THEODORE PARKER s the Anti-Slavery Convention, (at Cochituate Hall,) on the coening of Wednesday, May 28th, 1851.

Persons who attend the meetings in Boston generally get a little crazy by the middle of Anniversary reek, and require to be cooled down by moderate and even dull speakers. In summer nights, the sidevalk is too hot for comfortable walking, and needs to sprinkled with cold water. In what I have to say this evening, I intend to be dull, and shall only bing a shower to cool the hot sidewalk. Let me nke a subject which is important, indeed, but not exting. I will speak of the BELATIONS WHICH SLAVERY MADS TO THE GENERAL ACTION OF THE PEOPLE OF THE UNITED STATES.

There has been a general and continual progress of Personal Liberty in America, from the settlement of lanestawn in 1608, till the adoption of the Constitution in 1787. Much was done in that period of 180 min. Liberty then found two chief opponents:int, the ABISTOCRATIC PROPRIETORS OF THE COLO-NIS, at home and abroad; and, second, the ARISTO-TRATIC GOVERNMENT OF THE MOTHER COUNTRY, Whose despotism planted our Fathers in America.

In that period, the Proprietors were beaten-the case of Liberty prevailed over them. The lesser platarle being overcome, the Spirit of Liberty went to yet further developments. At length, it came drectly into controversy with the British crown : the tyranny of the mother country was the next obstacle to be overcome. This was accomplished in the Rev-

Since that time,-freed from these opposing forces, the Spirit of Liberty has made a great progress. le the last sixty or seventy years-from 1787 to 1851 much has been done. There has been a constant meress in the liberty of the white citizens. It has en more marked by the establishments of instituions, and more grapid than in any former period. The American Idea was set forth by Mr. Jefferson in the Declaration of Independence, and accepted by he people. Since then, we have been applying that ldes to the political life of the white people, and organizing it into institutions in the several States. I my, applying it to the political life of the people. We ave not yet come to make an application thereof to the SOCIAL life of the people. That work will follow in its time. Its Ideas are already on foot.

You see proofs of this progress of Liberty in the OLITICAL INSTITUTIONS of the States-their CONSTI-TUTIONS. Compare the Constitution of Massachusetta with that of New York. In 1780, the Constitution of Massachusetts represented the advanced guard of Demorracy. Massachusetts was the Pioncer Statebreaking ground for Democracy in the untried wilerness. Now, New York is far before her. Each new free State, in framing its Constitution, improves upon the old ones. New York has improved on Massachusetts; Indiana, in her new Constitution, in some ars improves on New York. If a new Demen gets before the minds of the people, it soon appears in the Constitution of some new State. No Free State becomes less Democratic. There is no ree State which has not a Constitution more Demoratic than that of the United States.

You see the same progress in the Laws of the States is well as in their Constitutions. Democracy waxes, ristocracy wanes. Laws are passed-to establish by statute what is hardly doubtful by common lawrestricting the tyranny of Judges, and declaring the Jury judges of the law as well as of the facts in crimases-thus making Judges only Witnesses for the Law, not Dictators of it. Punishments are mitigated; the Aristocratic Idea of Vengeance as Punishment for crime, gives place to the Democratic Idea Correction as the cure of crime. Suffrage becomes iniversal; Education universal. Pains used to be taken to have property only in the hands of a few, education in the hands of only a few, and, of course, to keep political power in the possession of only a iew. Now, the tendency of legislation is the other way. Law no longer favors the consolidation but the detribution of wealth. Once the creditor (in Rome) fould slay his delstor, and hew his body in pieces: the law of the Twelve Tables provided for cutting is and distributing the debtor's body. Next, the treditor could only seize and sell the debtor, with his wife and children, and all that he had, but could not kill him. Then, he could only shut him in a jail, but not sell him, nor force him to work. Next, he could only take his property, but might seize the whole of that. Then he is compelled to leave the poor man the Tools of his trade; next, some articles of Furniture for all the members of his family; then a Cow and a Pig; next a certain additional amount of property; and now the more Democratic States leave him a House and a bit of Land. Such is the progress of laberty, and the preference shown by Democratic laws for the person of a man before the property of a nam. The result is, the security of property itself, as well as the person.

The only obstacles to the progress of Democracy in America are in the people themselves-the two ient obstacles are both overthrown and passed by. Such has been the general course of America for two hundred and fifty years.

But there is one remarkable and particular exception to this general progress of Liberty-the Liberty of the blacks has not kept puce with the whites; nay, in some places it has receded. Thus, by the new Constitution Indiana, only white persons are citizens in full; they slone can elect and be elected. [Art. 2, secs. 2 and 5.) No negro or mulatto is to be allowed to come into or settle in that State; any one who 'employs' such a person, or shall 'encourage him to remain in the State, shall be fined 'from \$10 to \$500. [Art. 13, ecs. 1, 2.] The Laws of the Federal Government are le to the blacks than they were sixty years You need only compare the Law of 1793 and aw of 1850, to show that the Laws of the Unied States in general are worse, towards the slaves, and the Constitution of the United States. This is proof of a retreat in sixty or seventy years.

The normal action of the people is in favor of Liberty; but there has been a large amount of absormal arius, at the same time, in the opposite direction

cal and social development.

nan out of her jury box, and diligently excludes the conscience; to corrupt politically. [A slang word.] New England; the white man, if poor, in Old off 'saving the Union.'

which animated the Colonial Proprietors in the 17th pears; I have no proof that South Carolina really decentury, and the English Government in the 18th, sires to withdraw. If the question could be put to now oppress the slave in the 19th century. Thus, at the adult white persons of South Carolina, the fourth the same time, there has been a continual national af- of next July, I think you would find quite a majority the Whites, and a continual national and progressive South Carolina are not fools, though her Represent-There has been a progress of White Liberty and a ment. Now, if South Carolina, or any other State,

Mistake, and count the cost; from the heights of the posse comitatus, if need be, to aid him in that Christianity you see the Wrong, and estimate the work. But is it right? nay, is it profitable? mount of sin it brings to pass.

nd abnormal action since our last yearly meeting, in the Southern Convention at Nashville, Nov. 14, 1850 :

IDEAS set forth. The Idea logically and chronologically precedes the act which embodies it. But sometimes the deed is done before the Idea is distinctly stated. It is so in this case: the deeds of Slavery among them. These men are often more danger-among them, the first the deed is done before the Idea. Three men are often more danger-among them. These men are often more danger-among them. arkable political Ideas have lately been set forth in defence of Slavery, and in support of its aggres- ty.

Mr. WEBSTER says- 'The great object of government is the protection of property at home, and re- This agitation has recently reached the

Idea: Law is primary, Liberty secondary.

Then the Idea is set forth, that 'the People are mot ally bound to obey any statute that is made in the legal form and by the legal mode, whether that statute be right or wrong'! That is the third false ends, by bitter politicians, inimical to the South. Idea: the Statutes of Man are primary, the Law of Into these hands has all the power of the Union fal-Idea: the Statutes of Man are primary, the Law of God secondary; God is amenable to men, not we to Him. This doctrine has been set forth so often, that I know not to whom I must attribute the substance or Union. Of what value, then, is this Union the form thereof; it is not new, either in form or sub- Southern States? Is it not a fit and dangerous instance. It has been taught abundantly in churches.

These three are universal Ideas, meant to apply to

But Mr. WEBSTER lavs down a special precept to But Mr. Wenster lays down a special control of the present distress:—'Distant the charm, we are gone, we are victims. We have, the charm, we are gone, we are victims. We have, the charm, we are gone, we are victims. We have, cussion . must be . . . suppressed.' This is a particular than the control of the power to dissipate this custom. If we declare our independence, we are cular precept : collateral security for the false univernal Ideas just named ; indispensable to their execution.

So much for the Ideas. Now look at the actions, which embody the Ideas.

The Controlling Power of the nation-which is ometimes the Government, the Administration, sometimes the Slave Power, with its allies, behind the Ad-ninistration, and greater than the Administration it-disperse their delusions, to inspire them with some self-is in favor of all these three Ideas, and that precept also, while it serves their turn. It has taken sins to retard the normal movement of the people, and to promote the abnormal movement. You see this in a negative form : in the slowness of the Gov- band of brothers, as men who know their rights and ernment to hinder the expedition against Cuba, in its lack of zeal for punishing the men who sought to rob an ally of her colony, and commit a crime against mankind. You need only compare the dulness of the Government in that case with its alacrity in efforts to sire either. unish the dozen men who helped Shadrach out of the hands of some cowardly bullies in Boston. I ope you have not forgotten the President's Procla-

of the President' on that occasion ! You see the same spirit in a positive form. You remember the 'Omnibus Bill;' the Texas Boundary Bill - \$10,000,000 given to 'save the Union; the Fugitive Slave Bill. These are the acts of the Government, working as a whole, in favor of this abnormal action. Its lesser acts I pass by.

Look now at the acts of some individual men in the Government, or in the Party, which is yet stronger. begin with Mr. WEBSTER, and shall not go much beyond him. His Speech of March 7th, 1850, is his great act to retard the normal and promote the abnor- Mr. Cheves was in a minority at the Convention mal movement of the people. When he delivered it, I Will South Carolina withdraw and dissolve the

This comes, in part, from the exclusiveness of the Au-, do not believe there were a hundred men in Massa- | Union? South Carolina is rather a talkative little | Well, who at the North talks about dissolution? olo Sazon race, from their hostility to all other tribes of chusetts who accepted its doctrines. When it came nen-a specific poculiarity of the Anglo-Saxons; - here by telegraph, even the Daily Advertiser thought rom the Spirit of Caste, and from the covetousness of there must be a mistake-Mr. WERSTER could not the people; a quality not special but generic, and have said such things. For once, that venerable ging to all nations in the same stage of politi- counsellor erred through its-haste! It got intelligence in advance of the mail, which the mail The Spirit of Caste is very strong on both sides did not confirm! See what a change has taken of the water. In England, it keeps up odious dis- place since then! The Fugitive Slave Law now nctions of birth, and loves to cherish an immovable represents the distinctive doctrine of the Whig obility of blood amid its movable nobility of money. party. Mr. Webster has taken the Northern part of t forbids Hacks and Cabs in the parks of London; the Whig party by the nose; has turned the party outs its domestics in disgraceful liveries, to distin- round, and made it consent to become the kidnapper wish the master from the man, and forbids 'servants of the South, -thus verifying what he said at Marshnd dogs' from certain places. In America, the same field about the 'Dough-faces' and 'Dough-souls.' Let Spirit of Caste cherishes an immovable nobility of nobody say that Mr. Webster has no influence. He olor; forbids black men to be free in some States; has Websterized the Whig party. Websterize is a live at all in some States; to vote in several. Here short word, made for the purpose, and ought to apn Massachusetts, Boston shuts the black child from pear in the next edition of Webster's Dictionary, with er common schools, the State throws every colored this definition:- to lead by the nose, and against the

olored man from the churches and the society of oth- You know the subsequent Speeches of Mr. Webrs. In England, such conduct is in keeping with the ster-Speeches to 'save the Union.' Speeches at Aristocratic institutions of the land, but in direct Boston-Speeches at New York-Speeches at Annapriolation of the fundamental Idea of America. But it olis-Speeches at Harrisburg-Speeches at New York is difficult to say in which country the spirit of caste again-Speeches at Buffalo-and to-day he speaks revails most strongly. The black man feels it most at Albany. No body knows when he will leave

You know the alleged reason for these Speeches. Selfishness in general, and Avarice as a special They are to 'save the Union.' Well, what was the orm thereof, are the great obstacles to personal free- danger to the Union? Who was to dissolve it? South Carolina is the only State that appears really The same spirit of covetousness and lust of power desirous of withdrawing from the Union. I say aprmation of the American Idea, in its application to for staying where they are now. The People of enial of that Idea in its application to the Blacks. atives would sometimes make you doubt this stateprogress of Black Slavery, at the same time, under really desires to withdraw, I think she has a natural e same institutions, and with the same national right to do so, in an orderly and peaceable manner If she wishes to withdraw, she has the Right to do This exceptional conduct of the American People so; we have only the Might to prevent her. God s a blunder, if looked at with the eyes of the politi-cal economist. Every new census shows this. If Carolina, or Rhode Island, or New York. If a man's looked at with the eyes of the political moralist, it is wife wishes to leave him and go home to her father, wrong, a sin. Every new observation shows that, or live alone, the husband has the legal power to bring From the heights of Political Economy you see the her back to his home; nay, the Sheriff must call out

But does South Carolina wish to go? Here is Let us look a moment at the amount of normal what Mr. Langdon Cheves said about disunion in

What we call the rights of man, or the admis-First, I will speak of the progress of the ABNORMAL ACTION. In the first place, look at the ment, has brought into action the minds of persons IDEAS set forth. The Idea logically and chronologi- utterly unqualified to judge of the subject practistated. It is so in this case: the deeds of Slavery among them. These men are often more danger-came before the full expression of the Idea. Three ous, because they are probably sincere and honest, nature is probably incapable; an equality among men of all ranks and attainments, which weak ninds and heated imaginations only can tolerate ment is the protection of property at home, and respect and renown abroad.' [Speech at New York, on the 19th of November, 1850.] So then, at home, 'the great object of government is the protection of property.' That is the first Idea: Money is primary, Man secondary.

Next, Mr. Caitender says—'Law is Liberty; not the means, but Liberty itself.' [Speech at New York, May 17th, 1851.] This is the second Idea: Law is primary. Liberty secondary. dea: Law is primary, Liberty secondary.

Then the Idea is set forth, that 'the People are of free government, which the weak enthusiast canis thought abroad, that the object is already accomolished? We are like the ensuared bird under the influence of the serpent's eye. Unless we break he charm, we are gone, we are victims. We have, We are like the ens safe. If we delay it, we increase our danger, and perhaps seal inevitably a disastrous and ignominious fate.'

That sounds smart. Here is the reason for it :-'In conclusion, I pray God, in his merciful proviove of country, to endue them with some self-respect, with some sense of honor, some fear of shame and degradation. If He shall, in his goodness and nd degradation. If He shall, in his goodness and nercy, so do, we shall not much longer deliberate, ut act with the spirit of men,—of freemen, as a dare maintain them. The South can hardly rate its strength when it shall be united. It is no boast to say you are equal to your enemy in arms, and you have to give or withhold what will secure your alliance in war or peace, when you shall de-sire either. Unite, and you will scatter your enees as the autumn winds do fallen leaves and your slave property shall be protected to the very border of Mason and Dixon's line. Unite, and Free Soilers shall, at their peril, be your police mation; his desire to have the Army and Navy of the United States put at his command; or the statewents of Mr. Webster and Mr. Clay, and the grief Texas shall be a slave State; the dismembered territory
Texas shall be restored, and you shall enjoy a fit participation in all the territory which was conquered by your blood and treasure. Unite, and you shall form one of the most splendid empires on which the sun ever shone, of the most homogeneous popula-tion, all of the same blood and lineage, a soil the most fruitful, and a climate the most lovely. But submit—submit! The very sound curdles the blood in my veins. But, O! great God, unite us, and a tale of submission shall never be told!

That sounds smarter yet. But will the make a Revolution with such a Programme? Even the 'Southern Convention' would do no such thing.

fence. South Carolina asked that her soldiers might rule it. remain at home, in consequence of her peculiar institu-

Compare her revolutionary services with New Eng-59,336 soldiers to that war, while New England alone in so many words, because annexation was necessary

did in 1844. I quote from the Massachusetts Quar- determined not to regard private consideration, but terly Review. "An 'unsuspected nullifier' of 1832 to give whatever of personal influence I might pos-came out to assure the people that 'the political Mo-ses [to wit, Mr. Moses-Calhoun] is neither lost nor dead, but that he is ready to follow the pillar of cloud by day, or fire by night.' 'True,' he says, 'there is a Joshua, IMr. Johna-Polk, meaning, [till of the by day, or fire by night. 'True,' ne says, 'there is no manner of moor of responsionity, in soon opposition. (Cheers.)

a Joshua, [Mr. Johua-Polk, meaning,] full of the sition. (Cheers.)

Let Massachusetts, too, continue to go forward in the great work. Let her be found where she has been and ought to be. And if Whig principles be scattered to the vinds every where else, let them take refuge in Massachusetts. The wealts of Faneuit Hall can laugh with Mr. Moses-Calhoun.] But somehow it seemed with Massachusetts. The wealts of Faneuit Hall can laugh the seemed the seemed to the vinds every where else, let them take refuge in Massachusetts. The wealts of Faneuit Hall can laugh the seemed to the vinds every where else, let them take refuge in Massachusetts. The wealts of Faneuit Hall can laugh the seemed to the vinds every where the Massachusetts. The wells of Fineuil Hall can laugh a siege to seers! (Tremendous cheering.) I see above the Baltimore Convention,—sorely to seek for a prophet of some mark and likelihood, for there was no open vision in those days,—could not seedfastly look upon the face of this Moses, and make him their President; and so, as for this Moses, the people of South Carolina wot not what would become of him, nor even what would become of themselves, without Texas. A writer in the Charleston Mercury asked, which afflict the South 2, and is thus replied to by a far-sighted man South ?' and is thus replied to by a far-sighted man in the same journal, who does not sign himself ' Cupain Bobadil,' though he is certainly of that military family: - 'I answer, unreservedly, Resistance - con

bined Southern resistance, if you can procure it [if emphaticum]; if not, then State resistance.' "One newspaper says that General Quattlebum addressed every regiment 'in a speech for annexation. reel, now or never.' The Charleston Mercury exlaimed. 'Thus it will be seen that two thousand eight hundred and thirty-two men, with arms in their hands, in the drill-field, have expressed their decided etermination to sustain the measure.' The 'fortythird regiment' resolved that it would be more for the interest of the States, [the South and South-West, that they should stand out of the Union with combined Southern resistance, if it could be had: Carolina and her 'two thousand eight hundred and outh Carolina had 'resolved' not to wait, but to annex Texas at once, leaving her eight-and-twenty isters to their fate? What would have been the ate of the North?

"There is this peculiarity of South Carolinian valonce it loses its identity, statical and dynamical, and becomes-DISCRETION. It is the better part of ommon swearing of John Tyler. It was needless to een communicated to the politicians of the State: but only a big string had slipped off. The only aggressive act committed by the petulant little Commonwealth, spite of the resolutions of the forty-third regiment, of the 'decided determination' of the 'two thousand eight hundred and thirty-two men with arms in their hands,' and the scheme of 'combined the expulsion of an unarmed gentleman on the 5th of December, who had been sent from Massachusetts to look after her own citizens. Thus was abolition 'repelled.' After that, the valor of South Carolina flatned away as the wind had blown out, and for a long time all was quiet, not a general stirring. There are noble elements in the State, and some noble men. If he majority ever rule there, we shall see very different things, and South Carolina will not be a proverb in the nation." The danger is quite as little now as then. But

appose there had been this danger, what ought Mr. Webster to have done? If the cholera had prevailed n South Carolina, it would not be worth while for he Doctors to go to New York and prescribe at that distance. But our great political Doctor, afraid of dissolution, comes to the North to prescribe against it It was written long ago, 'They that be well have no need of the physician, but they that be dek."

State. She has, I think, about 260,000 white inhab- Most of them are before me to-night. I don't think tants, and 385,000 black ones. Would they be very these non-resistants are very terrible to the governformidable in the way of fighting? If matters came ment. Is Mr. Webster afraid of us? I am no judg to the push, I think Rhode Island would drive South of men's motives; but the alleged reason for all this Carolina to the wall. See what South Carolina has labor of speech-making certainly is not the apparent one in a military way. In 1775, after the battle of one. It is a maxim in philosophy 'not needlessly to Bunker Hill, Congress voted that each State should multiply causes of things.' The obvious cause is sufraise its contingent of soldiers, for the common de- ficient here; not a desire to save the Union, but to

It is curious to trace the political track of Mr ons. The request was granted, and her soldiers staid Webster. In 1844, on the eve of an election in Massachusetts, in Faneuil Hall, he could say this :-

'It was not my intention to go into an examination land. In the nine years of the Revolution, South of the questions at issue in this contest—but I must Carolina sent into the continental army 6,417 sol- allude to one, the subject of the annexation of Texdiers; Connecticut, \$2,039. Yet Connecticut had not so large a population as South Carolina! At the same time, Massachusetts sent into the continental army \$3,162 soldiers! The six slave States sent only \$3,262 soldiers! The six slave States sent only mending its adoption, recommended it mainly, and sent 119,305, besides militis. If it come to the point of the continuance of the institution of slavery—the bayonet—and I suppose secession would involve the peculiar institution of the South, as it is called the Land I suppose secession would involve ——in both the United States and Texas! Gentlemen, it is impossible for any true American to read the Land the Comments of European statesmen, and of the tion would be like a Frog fighting with an Elephant—the Frog might trouble the water with her spawn, or disturb him with her croak; no more! South Carolina has raised (or voted) \$300,000 to put the State in a condition of military defence. That sum would not enable a single regiment of dragoons to keep the field six months! At least, it did not in the Mexican war! Still, this poor little State threatens to dissolve the Union. That does not look very formidable. But this threat of South Carolina to dissolve the Union is not even a new one. It is only one of the commonplaces of her politicians. See what South Carolina did in 1844. I quote from the Massachusetts Quar-

prosperous—we will such glorious masters.' Here is the comment of the editor :-

'As we stated the other day, Mr. Webster sat down while twenty-six deafening cheers were at-testing the enthusiasm and delight with which the

from the declaration in Fancuil Hall. He would hard-The men . . . all go for annexation -- right off the ly have told us in 1844, that discussion must be suppressed! or have called on Massachusetts to conquer

her prejudices in favor of Justice and Liberty. Since that, Mr. W. has told us we should find 'no variableness or shadow of turning' in him.' Perhaps it is a long lane that has no turn-but it is a short politician that is without several. At Annapolis, a little while ago, he made a speech-an atrocious one, too. He spoke that in a slave State, while he was Texas, than in it without her.' This was the thing just from the sir of Washington. But he comes further North, and this man without 'variableness' has if not, then State resistance—the resistance of South his shadow of turning.' At Buffalo, on the 22d of this month, only last Thursday, he said :- 'If the hirty-two men with arms in their hands.' What if South wish any concession from me, they won't get it ;-not a hair's breadth of it. If they come to my house for it, they will not find it if they do. I concede nothing'!

He says further, he thinks it unconstitutional to extend slavery :- 'Any measure of the government or; it is very valorous before the time of danger and calculated to bring slave territory into the U.S. was after the time of danger, but in the time of danger, all beyond the power of the Constitution, and against its provisions. That is my opinion, and it has always been my opinion.' He tries to show that he opposed valor. He was a wise man who bid his legs, which the annexation of Texas, so early as 1837—that he did were cowards, carry his brave heart out of danger. it on anti-slavery grounds:- 'I took pains to step In the time of nullification, in 1832, the great oath of out of my way to denounce, in advance, the annexa-Andrew Jackson laid South Carolinian valor low in tion of Texas as slave territory to the U. S. 'I rethe dust; to accomplish this in 1844, it took only the garded slavery as a great moral and political evil.' He tries to throw the blame of annexation from his shoot at such an adversary; it was not worth the shoulders, and fix it upon his opponents. 'The two shot, for the poor little thing fell of itself, and died Senators from New York voted for it," and you may of the fall. The coast of South Carolina is said to thank them for the glory, the renown and the hape windy, and the characteristic of the seashore has piness of having five or six slave States added to this Union. Don't blame me for it.' He voted against the her polities, indeed, are like a bag of wind, and we Treaty with Mexico. Why? Because certain Souththink there was not 'a big screw loose' in the State, ern gentlemen wish the acquisition of California, and New Mexico, and Utah, as a means of extending slave authority and slave population.' He says still further : 'I profess to love liberty as much as any man living. I don't mean that you shall become slaves under the Constitution.' 'My sympathies, all my sympathiesmy love of liberty for all mankind, of every color, Southern resistance, or, 'at any rate, State resistare the same as yours.' 'I wish to see all men freeance, -the only aggressive act of South Carolina was all men happy. I have no associations out of the Northern States. My people are your people; and yet I am told sometimes that I am not a Liberty man, because I am not a Free Soil man. What am I? What was I ever? What shall I be hereafter, if I would sacrifice for any consideration the love of American liberty which has glowed in my breast since my infancy, and which I hope will never leave me it ever becomes a democracy and not an oligarchy, if till I expire. Gentlemen, I regret extremely that slavery exists in the Southern States; but Congress ha not power to act upon it.' "I would not part with my character as a man of firmness and decision and honor and principle, for all that the world holds. You will find me true to the North, because all my sympathies are with the North. My affections, my children, my opes, my every thing is with the North."

These are brave words-worthy of the better days of this man, whom once we all delighted to honor. Would to heaven he had spoken only such! He goes

1 \$10,000,000. 'If this Texas controversy had not been settled by Congress in the manner ca'led the would have ensued ;-blood, American blood would have been shed, and who can tell what else would have been the consequences? He excuses himself for supporting the Fugitive Slave Bill. Some such measure was indispensable. I was for a proper law. I had indeed proposed a different law. [He does not say when he proposed it, nor how, nor what pains he took with his different law. But all that is well known.] I was of opinion that a sum-mary trial by jury might be had which would satisfy the prejudices of the people, but I left the Senatebefore the law was passed.' 'This law is decidedly more favorable to the fugitive than General Washington's law of 1793."

All this is apologetic to the North. See how unike it is to the speech of March 7th! Why this change : Had the north-east storms of New England chilled the slavery spirit in him! Mr. W. is a political jobber. On the 7th of March, 1850, he advertised for the Southern made, to get Northern patronage, finds some of his old customers at the North have left his shop. They may trade at Van Buron's, or ven at Woodbury's. He must do something to reover the Northern trade. Hence these speed don't know how many of them in ten days. He goes round hawking his own wares, to 'drum up' orders

Why is Mr. Webster's tone thus changed; and why oes he now advertise for the Northern market? Since the 7th of March, 1850, there have been some things not wholly to his taste. Mr. MANN has exosed the wickedness of his measures, and drawn on imself the wrath of Mr. W. and the Whig party. But the People re-elected Horace Mann to his seat in Congress; they thought Captator Verborum was bad Latin, but Free Soil good morality. Mr. ALLEN has exposed other iniquity connected with Mr. W's official conduct-and drawn on himself the wrath of the Whigs. But the People thought it no sin to tell of the ectual bribery of men who rule over us-and Mr. Allen has been elected a second time. Then in Boston the doors of Faneuil Hall are closed against him, who will 'go into no corners' to defend what was 'not the progressive development of meanness which kept those doors shut. for ' while the court-house was in chains, it was fit that Fancuil Hall should be dumb." Then Mr. Sun-NER is chosen to occupy the place of Mr. Webster himself-chosen in spite of the bitterest and most inveterate opposition. These things have now their weight; and he who but a year ago bade Massachusetts conquer her prejudices for liberty, now tells us, I am a Massachusetts man. I know what Massa-

Mr. W. still repeats his shallow excuse for not applying the Wilmot Proviso to New Mexico. Slavery ld not go there; that is his specious del Here is a sentence from a Mobile newspaper which shows its value :-

chusetts used to be. I am a Massachusetts man.

know her well, I respect her, and mean to do so as

ong as I live'! There are a good many ways to save

'A company left Montgomery, (Ala.) April 29th, consisting of forty energetic and highly respectable men, destined for the Gila River in New Mexico. The expedition, says the Mobile Herald, was formed for the purpose of searching for gold, and also to form a colony with the remote object of making a new slave State, somewhat in the way California was formed, namely, by companies sent thither to make and mold public public opinion.'

It has been thought rather difficult to ride two horses at the same time, especially if they were as far apart as North and South, or Freedom and Slavery; out Mr. Webster makes the attempt, and with such uccess as we see. A little while ago, he called on Massachusetts to conquer her prejudices; now he says he wanted a measure ' which would satisfy the preudices of the people'!

Still, so inconsistent is he, that he goes and deounces the friends of that very liberty he has just promised to defend. 'Look at the proceedings of the Anti-Slavery Conventions in Ohio, Massachusetts, and at Syracuse in the State of New York. What do they say? that so help them God, no colored man shall be sent from the State of New York back to his master in Virginia. Don't they say that? and for the fulfilment of that, they pledge their lives, their fortunes, and their sacred honor! They pledged their sacred honor to violate the laws of their country; hey pledged their sacred honor to resist their execution; they pledged their sacred honor to commit treason against the laws of their country.' God bless them, and help those who pledge their sacred honor in that cause!

Had Mr. W. forgotten the men who first hallowed -now sacramental to every lover of liberty? Had he, in his hour of downfall and of pride, forgotten the men who pledged their lives, their formes and their sacred honor to the cause of God and their country-to violate the laws of their country, and commit treason against it! Could not he renember the men, who, in '76, scoffed at the patriot's row? Had Mr. Webster forgotten the words himself, on a great occasion, put into the mouth of John Adams ;-words which have stirred the heart of the whole nation? Nay, had he forgotten his own 'sink or swim, live or die, survive or perish'? Yes, he has forgotten all that, and with the spirit of a Tory of 76, he can sneer at the men who to-day resolve to obey the simplest and plainest commands of religion Is it treason to feed the hungry, to clothe the naked. to hide the outcast, to comfort the afflicted, and save the souls of men innocent but ready to perish?then indeed are we guilty of treason. Let posterity emember the snear!

Mr. W. goes on and asks, 'Suppose I had taken a ifferent course from what I did-what would have been the consequences? I will not speak of the ridiculous elternative he presents; but suppose he had een true to his speech in Paneuil Hall in 1844, true to his speech at Niblo's Garden in 1837; true to his speech at Boston on Adams and Jefferson, in 1826;

does every this you gail scale. It towers even , warmer we speak of the man's joining the crew in

would have been the consequence? Utah and New Mexico would be defended against slavery forever; Texas would have got her just boundary, and a useful lesson; California would have had her Constitu tion as it is -only months before she got it; slavery uld have been abolished in the District of Colum bia; there would have been no Fugitive Slave Law of 1850; South Carolina would have done with her valor in 1859, what she did with her soldiers in 1775, kept it at home to defend her peculiar institution; the present agitation which distracts the land would be unknown! States, cities, towns, families, would not be rent asunder as now; your streets would not have been disgraced by the foot of the Plave-hunter, nor your courts chained up; we should not have seen the churches of New England desecrated by defending the greatest of crimes; nor would thousands of American citizens have been obliged to fiee off, and sak a protection from the British Queen, which the President of this Republic will not allow What would have been the position of Mr. Webster Why, we should have forgotten his private vices and his public faults; have forgotten his cowardice in times of real trouble; have forgotten his lack of ideas in statesmanship; forgotten his vacillations, and all the trimmings and turnings of his political career, already as crooked as the Missouri; yes, forgotten that he was ever pensioned, ever bribed, ever bought; we should have honored him as no other! Yea-all the Whigs of the North, with all the Free Soilers and many a Democrat, would have united into one great Committee to make him the ruler of the land!

So much for the acts of the administration and th great man of the North. Next, a word of the deeds of the elergy in favor of this abnormal action. My Acts of the Apostles' shall be brief. Some have supported the three false Ideas already spoken of, with collateral precept: some have gone farther. There is one who has declared publicly that to save the Union, and keep the Fugitive Slave Law, he would send his own mother into stavery. There is another, also a Doctor of Divinity, who says if a fugitive came for shelter to his house, 'I would drive him

away from my door!" You know of the ecclesiastical defences of this law-the writings of Stuart and Sharp, and Waterbury and Rogers, and their troop. But here are some precious documents from yet other men. Allow me to read you some extracts. Here is an address on the History, Authority, and Influence of Slavery, by J. B. Ferguson, A. M., delivered in the First Presbyte rian Church in Nashville, Tenn. 21st Nov. 1851. He

'Liberty is a priceless jewel to those whose qualities of mind and habits of life bave rendered them capable of its exercise; but it is only an instrument of self-destruction in the hands of others. It is the most foolish dictate of a thoughtless philosophy, to say that all men are capable of this priceless gift. It is turning the very engine of progress It is turning the very engine of progress and improvement into one of destruction, too, to the very rights it pretends to hold sacred and inviola ble. Liberty to an ignorant and immoral people is only license—license to do wrong; and all wrong doing is the violation of some inalienable right. The slave States are better off than the free.

. . . . Most of the wealth of our Northern traducers is the fruit of slave labor in these States measure. . . . 'We have an education which far surpasses any thing you can find in the Northern free States. An education of the heart—of the social circle—which gives carriestness, honor and social circle—which gives earnestness, honor and generosity to our public and private citizens, of the highest grades. In personal intrepidity, in magnanimity of soul, and fearless determination, the South has no superiors. Let me but remind you of a fact open to the observation of all. It is not considered a trespass upon either the hospitality or business of a Southern pianter to spend a week, a month, or mouths, beneath his welcome roof, in the most intimate of social intercourse; while ten minutes is often a trespass upon the attention of the Northern gentleman. . . . In the education of the often a trespass upon the attention of the en gentleman. . . . In the education of the affections, in the true knowledge of things, they are

'Allow me to say, in conclusion, that this inter meddling spirit is the curse of the age. It proposes not only to interfere with the God-appointed relation of master and slave, but desires, in its recent developments, in France, and to a small extent (I thank God it is as yet small) in the Northern States, into separate interests; destroy the shrine of the domestic hearth-stone, and give us in America what we already have in corrupt Italy, Germany and France, a state of society where the illegitimate births are as twenty to one, and where there are millions of human beings who know not the tender name of Father or Mother.' 'Slavery was established by the decree of the Creator

It has received his recognition in every age, and he

has made positive regulations concerning in the Old and the New Testament.

That whilst Christianity does not abolish the institution, it would seek to improve and sanctify it, in common with all human relationships and condi-

It has existed in all ages, and has been found amongst nations, highest in the scale of civiliza-

History has hitherto positively decided that the negro race can never be pithout the authority of a master.

That is Southern Christianity.

Here is a Thanksgiving Sermon delivered in the Presbyterian Church in Clarksville, Tenn., November 28, 1850, by J. T. Hendrick. He goes further than Mr. Ferguson, and says :-

An excellent writer says, 'It is manifest, that the circumstances of slavery, in which Providence has placed the negro, are most favorable to his conversion and religious enjoyment. This position is abundantly carroborated by facts, for out of three millions of slaves in this country, at least half a milmillions of slaves in this country, at least half a mil-lion,—one in every six,—are profes ors of religion, which is a proportion greater than can be found in any other class of mankind, where the profession of reli-gion is a voluntary thing on the part of individuals. And not only so, but it is another remarkable fact, that there are more professors of religion, three to one, among the slaves in America, than in all the heathen countries put together. The number of responsibled missinguings in different parts of evangelical missionaries in different parts of the world is only 1450. The number of church members in heathen lands, including the colonists, which, I presume, constitute a large majority of the whole, together with the families of missionaries, is only 190,623, whereas there are not less than 500,000 profes-190,624, whereas there are not less than 500,000 profesing Christians among the slaves in this country. How amazing and how gracious the overruling Providence of God, in making use of the slave trade as a means, indirectly, of saving more souls than all the combined missionary operations of all Christendom, within the indred years, thereby bringing good out of evil-turning the curse into a blessing, and causing the wrath of man to praise him.

Here is a sermon by Rev. Samuel Barrett, preached in Boston April 10, 1851. Dr. Barrett is a Unitarian,

'Can we help thinking, with painful regret, as in habitants of Boston, that a city, so distinguished in times past as ours for its quiet submission to the laws of the land, should contain within its bosom the eleof the land, should contain within its bosom the ele-ments of treasonable hostility to the officers and edicts of the government? Can we help thinking, with painful regret, that so many are found amongst us, who do all they can by word, and all they dare by act, to render null and void, by illegal means, a principle of the National Constitution and an enact-ment of the Congress of the United States? Can we help thinking, with painful regret, that, within a few help thinking, with painful regret, that, within a few weeks, in the centre of our population and in broad day light, the sanctuary of the law could be invaded, and the processes of a legitimate court could be pre-vented by a mob? Can we help thinking, with painrented by a moor Can we help thinking, with painful regret, that crowds can be collected on our beautiful common, and even in a consecrated temple of religion, who are prepared to applaud the outbursts of fanaticiam, which, while it reviles alike the legislative, executive and judicial authorities of the land,

reible resistance, by suggesting that our man. Sil their pockets with pistols, and that brow. For to-day

the country populace may come here to-morrow, armed with muskets and ball cartridges? Can we help thinking, with painful regret, that the state of things, even here in the metropolis of New England, is such as to require, as a wise and necessary precurbinon, that chains should surround the court-house, and that the police be sustained by the reserved power of military companies in readiness for active duty, night and day? With painful regret, did I say? the phrase is altogether too insignificant. What words does our language contain strong enough fitly to designate the enormity of the social and political errors,—to use the mildest term,—of those who, calling themselves republicans, have been purposely instrumental in producing a condition of affairs, which, in proportion to the extent of its existence, must endanger the stability and success of all the free institutions bequenthed to us by our fathers? Happily for us, that error is confined to a few.

But he does not forget his humanity to such an have not 'had grace to be on the right side, as to these matters,' and says further:—

'If you and I, brethren, have had grace to be on the right side, as to these matters, we will rejoice and be grateful, yet not forgetting, bediened.

So, also, any law compelling me to aid in enosably bind me to do that to another, while innocent of crime, which would be unjust and cruel, if one to do that to another, while innocent of crime, which would be unjust and cruel, if one to do that to another, while innocent of crime, which would be unjust and cruel, if one to do that to another, while innocent of crime, which would be unjust and cruel, if one to do that to another, while innocent of crime, which would be unjust and cruel, if one to do that to another, while innocent of crime, which would be unjust and cruel, if one to do that to another, while innocent of crime, which would be unjust and cruel, if one to do that to another, while innocent of crime, which would be unjust and cruel, if one to do that to another, while inn

If you and I, brethren, have had grace to be on the right side, as to these matters, we will rejoice and be grateful, yet not forgetting, before God, our sinfulness in other respects; and though shocked and offeeded by those who have taken an opposite course, let us endeaver, this day, to supplicate on their behalf, in the spirit of our Savior's prayer, for enemies, 'Father, forgive them, for they know not what they do.'

'It moreover happens,—incredible as it may seem,—that preachers of that Gospel, which, if it teaches any thing, inculcates respect for the rulers, and obedience, active or passive, to the laws of one's country, do sometimes utter from the sacred pulpit against magistrates what would be deemed, in a court of justice, akin to a punishable libel, (how near a kinship we are not told.] and against the decrees of the national government, what, interpreted by the common sense of any decent community, amounts to little else than counsel to acts of rebellion.'

Some ministers who have pursued a different course

But the Northern divines have allies in the sla States, men of the same kin. Look at them. Here are some statements from our brethren of the South, which it is worth while to remember for a future day

The New Orleans True American says :- 'We car ssure the Bostonians, one and all, who have embarked in the nefarious scheme of abolishing slavery at the South, that lashes will hereafter be spared the backs of their emissaries. Let them send out their men to Louisiana; they will never return to tell their sufferings, but they shall expiate the crime of interfering rith our domestic institutions, by being burned at the stake'!

The 'Augusta Ago' of Georgia is in the 'Ercles vein' also :- ' The cry of the whole South should be, Death-instant death to the abolitionist, wherever he is aught.

South Carolina is not behind hand in this matter Hearken to the Columbia Telescope :- Let us de are through the public journals of our country, that the question of slavery is not and shall not be open for discussion; that the system is too deep rooted amongst us, and must remain forever; that the very oment any private individual attempts to lecture us upon its immoralities-in the same moment his tongue shall be cut out, and cast upon the dunghill.'

I have received several letters from Georgia and the Carolinas, inviting me to visit those States-accompanied with the pleasing promise that they will give me Hell, if I will come so far to get it. Others promise to come to Boston and assassinate me here. Valiant men-that keep their soldiers at home. 'Our army swore terribly in-Flanders.'

See other acts of the pro-slavery party. The legislature of Pennsylvania has repealed its laws protecting tizens from the kidnapper; only the veto of a single man saved the law. You know what has been done by 'Union Committees' in the North. You re member the speeches at the 'Union Meeting' in Faneuil Hall last November. The House of Representatives in Massachusetts refuses to pass any law in depersonal liberty; laws made for that very purpose are smitten down here in Boston. A mob of there that cares a pin? Men may break all thes youths breaks up a meeting in Fancuil Hall, under the eyes of the City Marshal and the Mayor; the police of the city are turned into kidnappers; the court-house into a barracoon; very appropriately it is surrounded by chains. We have seen the Judges of the Supreme Court of Massachusetts stoop and bow, the knee and neck, crouch down and crawl under the chain! It was a symbolic appearance of the Constitution and the laws of a second plant in the hands of a subtle lawyer, working for a fee, the Constitution and the laws of a second plant in the hands of a subtle lawyer, working for a fee, the chain! It was a symbolic spectacle. Let us remember that.

Nearly 400 citizens of Boston have been forced to ed in steel! flee off out of the 'Model Republic' to enjoy the unalienable rights of man in a monarchy?

off to Georgia, to be a slave forever. He reached Savanuah on the 19th of April, seventy-six years after the lattle of Lexington! The State weight after the lattle of Lexington! The State weight after the lattle of Lexington! the battle of Lexington! The State voted \$2000 for a monument at Concord to the brave men who shed reaches down its feet to the foundations of the their blood as freely as their brothers at Lexington, and this city pays I know not how much to kidnap a

him through the State, a salutary show, and help deliver him up to his tormentors! What will you think of Massachusetts men who would do this? There were among the number gentlemen of property and standing, it is said! What shall I say of men who would take their brother, innocent of any crime, and carry him off to life-long bondage; see him shut up in a jail, to be fed on bread and water, denied access to his mother, his wife made the mistress of his master's ust, leave him to be beaten with the whip and 'paddle,'-and then sold into eternal slavery! What shall I say of editors who will justify all this; of ministers who defend it in the name of God; of judges who trample on human law to bring it to pass? Let me herited from our fathers; in defence of the fugitive leave it for another generation to speak worthily of these things. God's court is for Eternity.

Such are the actions which flow from such Ideas, and such the abnormal movement of America in the year gone by.

history, at the NORMAL MOVEMENT OF AMERICA during the same time. The at it-slavery enterprise has called forth an amount of disinterested heroism and self- ments of Christianity, hostile to the design of all denial which is rate in any age. True Ideas have righteous laws, - which is to do justice, to harm no been set forth in opposition to the three false Ideas of one, to give every man his own-but it is adverse to the Pro-slavery party. The true design of government the very letter of the Bible-New Testament and Old has been stated; the true design of human law, and Testament too. Let me read you some significant the true relation of the traditions of man to the eter- things. Here is a sermon from Dr. Funness of Philnal commands of God-and the true precepts which adelphia,-always on the side of right,-preached are the collateral security thereof; all these have been there April 13: set before the people with clearness and strength—
yea, with eloquence and beauty. Inquiries have been made as to the value of human government, the foundation of human law and of the obligations men the south virtually declare that the essential value of the Union, to her, consists in the protection which it affords to her slave property? She owe to it. The great truth has been widely spread abroad, that the Law of God is over all human statutes, and a man must pay allegiance to that, though

es and noble truths—from Chase and Sewand and Hale and Giddings and Fowler and Allen and Mann; from Charles Sumer—who has an early reward for good deeds, and I hope will do more than only shame? It may gild but it cannot hide only shame? It may gild but it cannot hide only shame? ward for good deeds, and I hope will do more than redeem his early promise. One other man,—shy and retired, but always a powerful ally on the side of Human Liberty and the Eternal Laws of God, a fit defender of the 'First Good, first Perfect, and first labe a position? If we do, we must first forget our Pair, -has come forward, and delivered his thought at the right time and place, all was appropriate that We must deny our God. at the right time and place. "It was appropriate that the man in whose intellect, so fairly just, so plainly Here is another from OLIVER STRAINS of Hingham fair, the spirit of America now culminates and comes a modest and most godly man, preached March 2d to consciousness; it was appropriate that Emenson, Hear him :like Michael Angelo and Milton, should come out of Suppose Massach his study to the defence of the Eternal Rights of man. He has added a new laurel to his honored what then? Would he name any consequences in brow.

the country populace may come here to-morrow, Then an unknown warrior comes forward with armed with muskets and ball cartridges? Can we HANCOCK on his shield, and strikes a blow worthy the

flimsy, it is better than none at all;—that he is willing, or that it will better his condition; in the other, have found that their field was the world, and not there is no single shadow of a plea for sending him to a condition he has fled from—a bondage he has fore.

In the one case, it may not be a man, but an idiot or a fool-in the other, it is crushing down the manhood of as complete a man as ever God fashioned in his image. In the one case, it may be he knows not the value of freedom, and cares not much for liberty; in the other, he has conquered his freedom, and holds on to it,—he has achieved his liberty, and asserted his right to be a man. Yes, it is a far deeper crime to re-enslave a man than to en-slave him at the first; he who does the latter, treads on the law of nature—he who does the former, tram-pleas upon nature itself.'

Hardly an article in the Constitution but has been either evaded or openly violated a host of times. The South violates it as often as she pleases, and yet the Union stands. She jails our citizens und in any danger. But let a few fugitives be helped to freedom by the North, and straightway s warnings and doleful cries are ringing all abr union,' and 'safety,' and 'anarchy,' and 'treason, and 'our sacred Union.' It is an o Constitution,' It is an old story, and is becoming some what stale. It is enough to say that the cry always been heard until the South got what she manded, and then it has been hushed.'

'General Jackson stated the true doctrine, when he said that every man, when he takes an oath to support the Constitution, means to support his un standing of it. Every Constitution and it is expecting too much of human dullne claim that men shall go on forever copying their

The only real upholder of the law is he trenously opposes an unjust law,—since, all men hold, justice lies at the foundation, and if it be not there, the superstructure must sooner or later totter and fall. He who blindly and passively obeys all laws, right or wrong,—just or unjust,—is not friend of law, but of arbitrary rule and tyranny.

Politicians gravely tell us that the Higher Lav is treason,—and Divines preach solemn sermons to prove the Statute Book infallibly inspired! Yet, every day witnesses the breach of laws far more reasonable, and a hundred times as righteous. Men can swear unlawful invoices at the Court House,—take unlawful interest,—drive trades unlawfully day,—make unlawful bets,—rent unlawful -sell unlawful liquors without license, -yes, veni unlawful caths against the 'Higher Law,' and who is Constitution and the laws are as elastic as Indiarubber; but when the voice of humanity cries out for justice, suddenly they are found to be stereoty

But let no man despair. Justice asks no aid mortal men, and God's laws will one day or other ex To the shame of Boston, we have seen a man sent ecute themselves. The Higher Law is in no danm men depends not on them for its sanction,-it verse, and its hand takes hold on the throne of God.

In the open Book of Nature, Heaven above and man and send him back to Georgia—a slave!

Fifteen hundred men, says the Marshal, offered their services to him to guard the man and conduct God's voice in conscience taught us, as his angels only

can, That the one sole sacred thing beneath the cope o

Heaven is MAN :-That he who treads profanely on the scrolls of law

and creed,
In the depths of God's great goodness may find mercy
in his need;
But woe to him who crushes the Soul with chain and and creed.

And herds with lower natures, the awful form o

I need only refer to the legal speeches made by ac complished lawyers here in the corrupting air of Boston, made in defence of the free institutions we inand his friends

Let me come to the conduct of the clergy. The clergy of New England have often been tried. Sometimes they have not stood the rack. They have never done so well as in this their greatest trial. The reason Look a moment now at the pleasing side of our is plain enough. The Fugitive Slave Law is not only

In Congress and out of it we have had noble speechIn Congress and out of it we have had noble speechUnion to us, a Union by which one party is to pos-We must disown our Christianity

sent that his own brother or his own son should be compelled to go as a peace-offering? Brother or son, I thank him for the word. It gives the true test. I look around me: I try to think of some head of a family torn from it by violence, for no crime, by a fate to which drowning at sen or persishing of fever would be a blessed boon; or of some young man with bright hopes preparing for the business of life, or of some fair young woman,—of my own child,—put into actual slavery, with all its liabilities; I think of hopes blasted, of faculties stifled, of mind extinguished, of the doom on posterity,—and of this as a peace-offering,—and that I should consent to this. No! not to save the universe. For where is God? Where is the soul? Where is law, the law which has its seat in the bosom of God? Where is man's moral nature? Where is left any thing worth saving? I consent to that! As soon would I consent to turn this house of our solemnities into a heathen temple, to become the priest of pagan rites, to help you to bind my own child on the altar, and slay him as a sacrifice to appease the anger of an unknown God, that we might then go to our homes in the hope to dwell there in peace and safety.'

sanctuary, it is the Atheis's creed, that in pastell work out the peace, and seelfare, and substituted into a law swill work out that proclaims to us with trumpet tongue, and in warning tones that gather fearful strength from the ages past, that the kingdom and nation that will book that proclaims to as with trumpet tongue, an sent that his own brother or his own son should be sanctuary, it is the Atheist's creed, that injustice from compelled to go as a percentificing? Brother or ed into a law will work out the peace, and seelfour

Here comes a sermon preached in Providence, April 27th, by one of the most accomplished scholars in New England, Rev. F. H. HEDGE. He says:—

'For what shall we say of a government or body of legislators that should wilfully enact a law which of legislators that should wilfully enact a law which they know to be immoral, to meet some pressing exigency, or to secure some present advantage? Such a government would not only be guilty of deliberate and awful wickedness, but would act suicidally, and perpetrate egregious folly. This would be substituting bare force for reason and right, which scarcely an eastern Pacha or Russian Autocrat will dare to do. No government that does this can look to be obeyed, except by aid of the bayonet, and tot long with that. No government can expect look to be obeyed, except by aid of the bayonet, and not long with that. No government can expect obedience from its subjects while conscious to itself, in the very law which is over all.'

"The individual conscience is one of those rights and which no expense."

to which society has no claim, and which no government can lawfully force me to surrender. For if I have such a conscience—if I really believe in a law bind the struggling fugitive with ropes, and the such a conscience to that law then my dear him to a Commissioner to await the appearance

than the praise of men, and who regard the law of God more than the enactments of men, are, in fact, the very pillars and best securities of the State; and none the less so, that they are not active politicians, but have stood aloof from the caucus and from party strife, and sought no share in the management of public affairs, and none in the usufruct of public affairs are also as a second and an are also as a second and an area as the second and area as the second and area as a second and area as the second area as the second and area as the second area a noney. It is on such men as these-men of high money. It is on such men as these—men of mgn principle and firm sense—men who fear God and love the right—it is on such as these that the best interests of a State must always depend. And in its day of visitation and dearest peril—when its enemies have assailed it from without, or fiery mischief has have assailed it from without, or fiery mischief has have assailed it from without or fiery mischief has have assailed it from have assailed it from without or fiery mischief has have assailed it from without or fiery mischief has have assailed it from have assailed it from have assailed it from have assailed has have assailed has have as a fiery from have assailed have a fiery from have as broken out in the midst of its welfare and its very being are in jeopardy; a few such men will be found to be better than an army of loose, unprincipled, vacillating spirits, who know no absolute law, and no eternal right, and no guide but opinion and intersections of the such management of the such man base counsels of some Ahithophel, whose ce, with the vulgar, is the oracle of God.'

Other governments besides that of Rome assume to disregard the moral scruples of their subjects, and affect to despise the Christians within their borders. I mean the genuine Christians—few enough in every age, few even in countries that are age, few even in countries that are nominally Christian—those who stand on moral and Christian principle, and would make that the rule of politics and the measure of right. These the government despises, and the organs of government characterize them as 'a few fanatics'—that is the favorite designation-a few fanatics who obstruct the course of the law, and would rend the nation in twain with their radical and incendiary principles. Yet, mark them well, these Christians, these fanatics—ye gov-ernments and government organs! Unpractical as they seem, and impracticable—these are the men who are bound to prevail; or rather, they are the organs and representatives of that which is bound organs and representatives of that which is bound to prevail and to rule at last, if He that sitteth in the highest has aught to do with human affairs. If it is God's world in which we live, as we fondly trust, and not Reelzebub's, then moral truth, in the final result, must guide its course, and not cotton or iron, or the stock exchange, or the foreign trade, or the home trade—nor all these together.'

These are all Unitarians. But Justice is of no sect.

Here is a sermon from one who bears the honored name of Beecher. He is the brother of Henry Ward

Beecher; he has many more brothers worthy of the Beecher; he has many more brothers worthy of the good old stock, in other cities besides. The title of his work is a lesson for the day- The Duty of Disobsdience to Wicked Laws.' It was preached in Newark, N. J. Hear the son of Lyman Beecher :-

'If this law is to be obeyed merely because it law, no matter how diabolical its spirit, then farewell gogues and worm their way to Congress, and, with unabashed front of infidel licentiousness, ordain by law whatsoever iniquity they please, and we must obey, and never question. If they may repeal the golden rule to day, and fine me for obeying Christ and doing to the figitive as I would be done by, they may repeal the decalogue to-morrow, for the golden rule and the decalogue are one. They may strike down the Sabbath, close all Protest ant churches, forbid us to read the Bible, or command us to worship the Virgin, or the golden image of Nebuchadnezzar, and we must not dare to 'If this law must be obeyed, then are we a nation

of slaves; Congress is an infallible hierarchy—an infallible corporation of political pontiffs, whose doctrines we must believe or die.'

Here is 'a Bundle of Myrrh,' from Dr. WITHING-TON, offered as a nosegay on Thanksgiving day. Dr. W., I am told, once wrote an article in the Courier, wishing to send me to the States Prison for blasphemy. Listen to him :-

Now you must judge for yourselves. But my rule is, when I am cooped up between two contrary obligations, arising from my municipal standing, I shall always choose that which lies on the side of truth and eternal justice. It was a maxim among the Romans, when the judge found himself between two clashing obligations, to interpret the law on the side of freedom. Noble people! Your nation has perished, and has been followed by a better religion and a worse conduct.'

He has also 'a Form of Prayer for such Christians as mean to aid in carrying into execution the Fugi-

tive Slave Law, printed on the Sermon cover. Here is a Thanksgiving Sermon by the Rev. WM. H. Marsu, ' aiming to point out the duty of a Christian people in relation to the Fugitive Slave Law. He thus handles the doctrine that we must obey the

'If the government, then, as is often done on a they show what a land of promise there is on the slave plantation, and in some heathen temples, should other side of Jordan. The Deweys and the Rogerses ordain adultery; would that change it into innoordain adulter; would that change it into inno-cence? If by a vote they should repeal the ten commandments, would these be a whit the less hind-ing on our consciences, than they now are? When the preacher takes his text, must be declare, or have the preacher takes his text, must be declare, or have it understood, the precept he would enforce is to be ed and cruel law—refusing obedience to it. The soul obeyed, unless it should conflict with some act of the Puritans has not wholly died out of the churches or of the State legislature? Is he to own the ches of New England; may, it is not wholly asleep, congress or of the State legislature? Is he to own a library of statute-books, and search them through, in preparing a discourse; or on grave questions send to some eminent statesman, or to the Supreme Court, to know of a certainty, whether such a precept or dectrine would be constitutional or legal? Nothing then is left to God; Caesar has all things at will; ourselves, our wives, our children, our forms of worship, our religious belief. If by a majority the known will of Satan is enacted into a law, or it is commanded to worship the evil spirit, or to deny Christ, and abjure the Bible with every thing that pertains to our religion,—all this God would make binding on our consciences! That majority, then, has power to fix the ultimate standard of Right and Wrong; to make them change places; and to do this as often as they please. Then the difficulty of the man might be relieved, who said, 'What a pity lying is a sin; it is so useful in trade.'

'No where can we durably build, but on the foundations of righteousness, on the solidi rock of justice and truth. That nation only is blest, whose God is the Lord' It is a new creed for a New England

of the Puritans has not wholly died out of the churches of New England; of the Puritans has not wholly died out of the churches of New England; in sy, it is not wholly asleep, and never will be!

Hear what some of our brethren say on the other side of the water:—

'At the half-yearly meeting of the Bristol and Gloucestershire Congregational Union, held at Nailsworth, on the 10th inst., the following resolution was unanimously passed:—'That the grief and shame which we have long felt on account of the United States of North America, are greatly aggravated by the fact, that not a few Christian Churches and Christian churches and truth a pity lying is a sin; it is so useful in trade.'

'No where can we durably build, but on the foundations of righteousness, on the solid forck of justice and truth. That nation only is blest, whose God is the Lord' It is a new creed for a New Eng

a place of safety? "A runaway slave! And do you come to me a minister of the gospel, to countenance you in running away from the master whom God has placed over you? It is my duty to send you back as Paul sent back Onesimus."

'Ah, sir,' he replies, 'but I am a Christian, and for the love of the Savior who bought us with his blood,

1 pray you have pity upon me?

A Christian indeed! And do you not know that it is the duty of servants to obey their masters, and that it is your duty to return to yours?

But, Sir, my master is cruel, and I carry with me the marks of the lash and of the brand; I cannot have the Bible Last and a carry wife and

have the Bible; I am torn away from my wife and children; how can I go back to be whipped and tortured and made wretched? I had rather die first. 'Well, if you will not be persuaded. I must try other means; —so seizing him by the collar, this min-ister of Christ calls to the bystanders, the posse comhave such a conscience—if I really believe in a law of God, in my accountableness to that law, then my obedience to that law is more to me than society, or anything that society can give. No government, therefore, has a right to demand from me that for which it can offer me no equivalent.

'Remember, that these conscientious and determined characters, who love the praise of God rather than the praise of men, and who regard the law of God more than the praise of men, are, in fact, the follower and minister of the Lord Jesus Christ ?

that the man who wrote Does any one believe that the man who wrote this epistle to Philemon would be a slave-catcher under modern law? Would Paul have laid hands

Here is 'one more of the same kind,' from that Puritan Minister who held divine service on the end

'How sad the change in the religion of this land n these dark years! course of the popular ministry is a true index of the sentiment of the people. The rulers of our nation and all our partizans stand ready now to brand with the name of infidels and traitors, the minister who imitates the example of the Apostles, obeying God rather than man, and declaring the whole counsel of God, whether men will hear or whether they will for bear. Now Doctors of Divinity, Theological Pro fessors, and Ministers of large and wealthy churches, join hands with our wicked Rulers, and in the name of God bid us obey, without hesitation, a law of utter and unparalleled wickedness! Yea, they bid u go, if our country should call us, to the battle-field in support of this law, and in God's name take the life go, if our

of its opposers!'
'They vote down the proviso of freedom, and open vast empires for the extension and perpetuation of human bondage. The arch-traitor who see this disastrous result offers, in excuse, the plea to pass this proviso is re-enacting the laws of by which, without our aid, slavery is surely excluded. He knew, and the world knows to-day, the utter false-

ness of this base plea.'
There is a life yet to be written, which will illus

of a stirring life with deep religious convictions, with noble aims in view. On Plymouth Rock, on Bunker Hill, on all the fields made rich and sacred by patriot blood of Revolutionary sires, there poured forth—an offering to Liberty—his voice has been recognized, giving utterance to some of the nobles sentiments, and most sweetly spoken, ever heard on earth. The Old Commonwealth has lavished her to liberty, farewell to religion. There is henceforth no barrier to the encroachments of corruption. Men But he has fallen, and is now a wretched, ruined old of debauched character may buy the votes of deman. He went aside from the straight path of rectitude, led on by ambition, lured by impure passions, from one degree of baseness to another and deeper, till, on the seventh of March, 1850, he stood up in his place in the Senate of the United States, and publicly disowned the noble principles of his early and innocent days, and offered his own shameles service to the cruel slave-power. service to the cruel slave-power. Now you may see that proud intellect darkened and debased, and the beloved champion, the very Samson of New England, the pensioned agent of oppression, grind-ing in the prison-house of the Philistines!'
'Now remember these ministers know these things.

Now remember these ministers know these things. They have the Bible in their hands, and they cannot plead ignorance to justify their course. I said they were doing this for some paltry consideration of present interest. Dr. Dewey, who affirmed his readiness to surrender child or mother, if necessary to preserve this Union, has obtained his reward. He is appointed Chaplin in the Navy, and will stand a very fine chance to be chosen Chaplain of the Sen ate of this great Union. I distinctly impeach these men of treason against Christ. And mark you this prediction, the revelation of Eternity will sustain this fearful charge. this fearful charge. Those ministers who take the Bible in their hands, and preach the duty of obedience to this bill of abomination, are traitors before God and hypocrites before men.

There is no service you can render to God so ac There is no service you can render to God so acceptable as this, to succor and relieve his oppressed, his suffering child. So highly does God regard this service, that he records it in the Book of Life, and in the Great Day rewards the doer for these acts of Love and Kindness, on the ground that they were rendered to Himself. But so sternly does God abhor contempt of man in his suffering need, that to him concempt of man in his suffering need, that to him who has been guilty of slighting and despising the needy and the oppressed. He will say at that time of final award, 'Inasmuch as ye refused to minister to these suffering children of oppression, ye despised and hated me; depart, ye workers of iniquity.''

These are only a few out of many similar things which I might offer you. But, like the grapes which Caleb and Joshua brought back from their pioneering, America; only the COMMBRCE thereof. We need not despair of a Church which can speak thus. Little

our unanimous determination not to admit to pits any minister of religion, whatsoever may be reputation in the States, who hesitates to save abborrence of slavery, and his earnest repotation in the States, who healtates to avoid a abhorrence of slavery, and his earnest desire for speedy abolition; but that, on the other land, a regard those American ministers, who in their excountry boldly declare their anti-slavery principle to be 'worthy of double honor.'

These are Orthodox dissenters who pass such to

ations.

The amount of heroism called forth in behalf of the fugitive slaves is encouraging. The Vigilance Co mittee in Boston sent out their circulars asking money. Poor ministers and feeble churches money. Poor ministers and record energies their two or three dollars—not without a blessin like that which followed the widow's mile; the churches (in the country) gave more; may in cities it is made plain that the Gospel of Comhas not driven the God of Christianity out of hearts of men. I know one man who has got mixer THREE PUGITIVE SLAVES out of this City and into fi dom in the British Provinces. He needs none of on applause. There is ONE who seeth in secre, and rewardeth the good deeds done in secret

So much for the action on both sides show and normal action. Apparently, a good deal has been lost; but I think, in the past year, a good deal has been been won. The old Law of 1793 was a failure. Mr. Quincy says no man was ever returned from Manager, Mr. chusetts under it. He may be mistaken. Still, it was a failure. It recognized the principle in the Constitution, and the legal obligation to obey it; that was all. The Fugitive Slave Law will prove a worse full ure. In the eight months since its passage, it has driven, I suppose, ten thousand American citizens into the British Provinces. How many Fugitives has it returned to the South ? I think not twenty. In Bos. ton, it has given the Queen of England 800 or 400 subjects, and the Slave States one single Fugitive, Only one has been returned from all New England. At what cost was that done? How much has it cost that 'excellent and respectable citizen,' Mr. Potter, of Savannah? How much has it cost Boston? Hos much the United States? The stealers of men (in Georgia) will find it costly work; the merchants of Boston will find it a dear way of advertising their Cottons. After all, notwithstanding the laws of Massachusetts were all cloven to the ground, and the . Sims Brigade ' was on foot three days and three nights, and as valiant as Falstaff-Sims had to be carried off by the shortest possible route, in the night, and in its darkest hour! The Kidnappers, with the Courts of Massachusetts kneeling before them, with the authorities of the city at their command, with the Army and Navy of the United States to help thom, and the 'Sims' Brigade' on foot to serve thera-the Kidnappers had to take their prey out of Boston in the dark, meanly, sneakingly, and by stealth !

The Anti-Slavery enterprise never looked so promising as at this moment. The Fugitive Slave Law has done us service :- Whom the Gods destroy, they first make mad.' Mr. Clay said he he did not er poot Fugitives to be returned by this Law; only to metha the feelings of the South! Why, there is a North to soothe as well. This soothes it with nettles!

There is one great obstacle to Liberty in Amer. ica-that is, the Coverousness of ARLE MEX. It is the same North or South. It makes slaves there; here it holds them. It hates Democracy in both places Ere long, I think we shall see an open union between the Covetousness of the North and the South; there has long been a secret alliance. There, it will on pose free labor, as it always has done; here, oppose free trade; in both, free thought, free speech, the unalienable rights of man. That is the Slavery Party. When both wings unite, we shall see more clear the foe we have to meet. This Party in the South has already broken the Constitution. What is the Constitution of the United States in South Carolina, in Georgia, Alabama, Louisiana, Tennessee and Ker tucky? Let Frederick Douglass go there and son. Let Samuel Hoar go to Charleston, and ask for the Constitution of the United States! Yet Mr. Webste comes to the North to talk up the Union! We know

what all that means! Well, is America to forswear the great Political Idea which has guided her general conduct for two hundred and fifty years? When the Ethiopian chan ges his skin and the leonard his spots! We shall never go back. The exceptional, abnormal action will become less and less, and Slavery be scorched and burned up like morning clouds at the rising of the sun. Such exceptional movements occur is all nations; in England, under the second Charles and James; yes, in England from 1790 to 1819. The Mations move by echelon, not in lines with a single front. We are now contending for the ideas which appear in Magna Charta; which Sir John Fortescue prais the laws of England, 400 years ago; which conquered at home when English royalty disappeared in front of Whitehall on the 30th January, 1649; which came here in 1620, to grow yet stronger on a virgin soil; which blossomed visibly before the eyes of the sation on the 4th of July, 1776, and will one day give a broad shade to all mankind-leaves for the healing of the nations, and fruits for every man! The roots of English and American Liberty run under the sea and unite; the branches thereof spread over the ocean and embrace. It cannot be torn up without splitting the globe. It will grow for ever; yea, when the names of America and England, now carved upon the rind, shall have been outgrown, effaced and

forgotten. What is to hinder the progress of Liberty, the downfall of Bondage? In the South, there are only 9,500,-345 persons, all told; of these, only 6,393,756 are free In the North, we have 13,553,328 freemen! In the next Congress, the South will have 81 Representatives in the House, the North 152! The Cenrus of Property would be yet more remarkable; while the Statistics of Education, Morals, the Census of Character, would show yet more plainly which way the Balance of Power inclines.

I thank God that we live at a time when this great struggle is going on-this contest of ideas! The contest itself is of great value. It is not like the war of the Roses in England, a question of persons, of families, without ideas—a war chiefly valuable from the fact that it used up the oppressors of the people, and, thinning out the nobles, gave the gentry a chance to come up; it is a war between Right and Wrong. And the Right is sure to triumph at the last. The interest of mankind is on our side—the obvious material interest as well as the eternal spiritual interest. With us is the impetus which the Anglo-Saxon mos has acquired in the last 400 years of its history; the Spirit of the Age is on our side; the Spirit of Christian anity,—yes, Human Nature itself is on our side, and the infinite God is with us for ever!

[Notwithstanding the great length of Mr. PARKER'S Speech—excluding, as it does, a variety of articles intended for our present number - we are sure that it will be perused with great avidity and high gratification by our readers. It is lucid, philosophical, outspoken, and hopeful - worthy alike of THE CAUSE and THE MAN.]-Ed. Lib.

SLAVERY. - An effort was made a few days ago to obtain by a writ of habeas corpus, the bad of a disci may also a board the steamboat Powell, and Philadelphia. The process was resisted and the agree carried off. He had been delivered up by a Con-

A fugitive was arrested at Wilkesbarre, Pa, a few days ago, and escorted with great ceremony to Philis-delphia, and thence to Baltimore. He made some ro-sistance, and was so unmindful of his obligations to the Constitution and the Union as to strike the official several blows, of which it is feared he will recover.

A free colored man named Frank Jackson, of New-castle, Pa., lately went to Richmond, and was there sold as a slave. He escaped, but was retaken, and is now in jail. Efforts will be made to obtain his free dom.

The Liberator.

No Union with Slaveholders! BOSTON, JULY 4, 1851.

PREDERICK DOUGLASS'S PAPER. The North Stan makes its appearance on an en arged sheet, with new and handsome type, in excelent taste, under the title of 'PREDERICK DOUGLASS'S PAPER. We prefer the former title to the latter, as in this country it has a peculiar significance, in con is the county period with slavery; because of its brevity; because it wholly avoids the appearance of egotism; and because a person, ordinarily, on hearing of . Frederick Douglass's Paper, will naturally ask, 'What ence asses of the paper? not suspecting that he has

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for

it already in his possession. The Liberty Party Paper,' edited by John Thom-As, Esq., at Syracuse, has been merged with the North Star,' and the two thus united make the new paper-Mr. Douglass to be the Editor, and Mr. Thomas the Corresponding Editor. Mr. Douglass needs no maise of ours, as to his ability both as a writer and rator. Mr. Thomas is an able and fearless writer, comprehensive in his reformatory purposes, and radical in his views on many subjects. He is one of those rare men in this time-serving age, who dare to think for themselves, and to utter what they think, let who will smile or frown, applaud or blame. His own paper had some peculiar features, which made is specially interesting to us, but which we can hardly expect to see as fully manifested in its substitute. His notions of what he calls ' righteous civil government' we have never been able to comprehend; but as he has no scruples in voting for a Constitution which expressly recognizes the rightfulness of war, authorizes Congress to declare war as often as it chooses, and provides for a militia, an army, and a pary, (to say nothing of its other immoral features, we think he has yet to have his vision purged and his understanding enlightened on this subject .-The slaveholding compromises of the Constitution he does not allow to trouble his conscience, as he pertinaciously denies that it contains any such-a short method of setting aside incontrovertible facts, the records of history, and the feelings and practices of the white population of this country toward the colored population, from the settlement at Jamestown to the present time. To this view of the Constitution. Mr. Douglass says he is now prepared to subscribe, being convinced it is not only a sound one, but most important in seeking the overthrow of the slave sys tem. A good deal of anxiety is felt and expressed by many of his old and most reliable friends, in view this change in his sentiments; and he appears to be keenly sensitive to any criticism from that quarter-construing that criticism, as he appears to do into an impeachment of his motives. This we are sorry to see; for, with those friends, it is not a question of purity of motives, but of soundness and vitality of position; and we see no cause why the discussion should not be conducted, on both sides, in an amicable and magnanimous spirit. And here we are reminded of a recent article in the . Impartial Citizen, the tone of which, as conveyed in the following extract, seems to us querulous, not to say harsh and un

But in the matter of business such as ours, there are but few professing abolitionists, even, who will treat a white man and a black man alike. As an instance of this, we will mention the case of Frederick Douglass. That gentleman is more than 500 miles from where we write, and, of course, can know nothing of our freedom with his name in this connection. Mr. Douglass, when proposing to start his paper, received about as much discouragement encouragement. After he started it, and its use ulness was well and widely known, he received shoulder from many professing friends, who could not but admit the worth of the North Star. His fame as a speaker did much to introduce him and his paper to the public; but after an earnest and wearisome struggle of more than three long subscription list is not one hundred above ing number. Meanwhile, Mr. Douglass has labored without a salary, while every other edi-tor of his school receives a compensation, independ-ent of his subscription list. All the other editors are white men. All this time, Mr. Douglass was busily engaged with his pen, his press, and his ongue, in as able and acceptable a defence of the doctrines of his class of abolitionists, as any man of his profession. Now that his views have changed and sympathizes with the Liberty Party in its views of he Constitution, we are not at all surprised that a wery prominent gentleman of the American Anti-Slavery Society, should exclaim, 'There is roguery somewhere!' A black man must cast out devils in our way, and he must follow us, and then he shan't be treated as a white man; but if he dares to show manliness enough to think for himself, as to his field and mode of labor, he must be denounced. Honord and caressed as we have been by some of our friends, we have never failed to see some pretty plain marks of this disposition, in others.

If, when 'proposing to start his paper,' the Nonzu STAR, Mr. Douglass 'received about as much discouragement as succuragement ' from many ' professing ' friends-ay, and real friends, too-what then Are they to be reproached for this? What motives could have actuated them, aside from a clear conviction that the experiment was a hazardous one, and might prove abortive, or, at least, operate as a rious hindrance to the popular usefulness of Mr D. as a lecturer in the field? To talk of their turning 'a cold shoulder' to him, because they could not act in opposition to their mature judgment, is doing them gross injustice.

Again-it is complainingly said, 'Mr. Douglass has labored without a salary, while every other editor of his school receives a compensation, independent of his subscription list: all the other editors are white men.' This is an unkind fling. What claim has the NORTH SPAR, any more than the LIBERATOR, upon any Anti-Slavery Society for support? Like the LEBBRATOR, it is an independent journal, the organ of no association. The STANDARD, as the official organ of the American Anti-Slavery Society, is very propcily sustained by that Society. The FREEMAN, as the official organ of the Pennsylvania A. S. Society, recrives a similar support. But the LIBERATOR has always had to 'run for luck,' like the North Starno man, or body of men, being bound for our support, to the amount of a farthing; nor have we ever skought of making any claim for aid upon any Anti-Slavery Society in the land. We are constantly living by faith.

Surely, no man-whatever his complexion, or however great his ability-has a right to throw himself upon the Auti-Slavory movement, and demand that it shall sustain him and his family. It is for every men to labor in that movement disinterestedly, without eavy or uncharitableness, and without reference any reward, so far as it may be in his power.

As for the 'very prominent gentleman of the American Anti-Slavery Society,' and his exclamation, 'There is roguery somewhere,' we have only to ly, the whole description is a caricature. That we did say at Syracuse, in view of the Whig, Democratic, Pres Soil, and Liberty Party professions of regard for the Constitution and the Union, there is roguery somewhere,' is true; and we say so now, for how can there be any real agreement between these parties? And if, by loyalty to the Constituthey mean the same thing, then wherein is there any essential difference between them? But we did not apply, nor did we mean to apply, the term reguery' to Mr. Douglass: nor did we cast the set imputation upon his sincerity or his integrity; nor did we treat him in any other than a kind and

We protest against the unfounded charge, that 'a black man must cast out devils in our way, and he must follow us, and then he shan't be treated as a white man; but if he dares to show manliness enough

to think for himself, as to his field and mode of labor, plays, civic processions, fulsome orations, convivial he must be denounced.' It is unmanly and untrue.

The fact is, 'a black man' is to be criticised, re
Whereas, all such demonstrations of reverence for buked and 'denounced' as well as a white man, ac- liberty and independence, while three millions of the cording to his position, failings or errors; and it is inhabitants of this country are held in the galling very absurd to make any outcry about it. It is a chains of chattel slavery, are an abomination in the complexional distinction not to be tolerated for a sight of Heaven, and indicate the extreme of nation 'A man's a man, for a' that.' 'Let the al effrontery and hypocrisy; therefore, galled jade wince.'

However widely we may dissent from his present boasting or exultation, but the deepest humiliation as interpretation of the U. S. Constitution, we feel to- shame; and that it should be specially consecrated to his talents, the same desire for the success of his paper, the same personal attachment, and the same con- abolition of slavery, and thus causing liberty to be fidence in his wish and determination to do all that proclaimed throughout the land unto all the inhabiin him lies for the speedy abolition of slavery, that tants thereof; and we carnestly invoke all those who we have felt from the beginning.

DEPARTURE OF GEORGE THOMPSON.

BY G. W. PUTNAM. Our eyes and hearts are following. Across the roaring waves, The servant of the King of heaven, Passing from the land of slaves :-God keep thee safely on thy way, Make thee and thine his care, And hourly let thy spirit hear Our last greetings on the air.

Did the man-thief seek to gag thee, Within old Faneuil Hall? How have the Propin thundered Their scorn without the wall! Lo! the giant of New England Grovels in the dust to-day! Dumb stand, beneath that fierce rebuke,

Robber, Priest and Silver Grey! Unchecked by threats, thy clarion voice Hath thrilled the spirits free, By the waters of the Mohawk, In the vale of Genesee: Swept through the land triumphant,

From Maine's sea-cliffs, brown and bare, Unto the pining bondman's home, By the blue Delaware. Gone, laden down with blessings, To the land that gave thee birth; But, close upon thy footsteps, Hovering ever round thy hearth,

Follow the wretched captive's groan, The sound of scourge and chain, And voice of millions in their blood Calling thee back again. HEAR IT! and haste to aid us. In the strife of coming time:

In the fierce battle which we wage Against colossal crime! Come! and again with mighty arm Strike at the bondman's chain. And let thy voice above the din Give its rallying-word again!

Hope has been with us ever, Through the long night of Wrong; And our eyes now greet the dawning, For which we watched so long; Manhood and Woman rising For Justice, Truth and Right-Souls, casting off their shackles, Spring to Liberty and Light!

Where Slavery's gloomy battlements Their blackened shadows cast, The army of the living God In strength is moving past: The pitchers have been broken, Trumpet to trumpet calls, And with the ark of Freedom

By Heaven's high beheat. From the Nueces to the Aroostook, The name of Freedom blest; To see, while her proud anthem Echoes from the Northern pine. Her banners wave through olive groves,

We are compassing the walls!

Yet shall be given us to hear.

Along the Mexic line. Yet shall her hand, so gentle, gird In love and duty's band, The dwellers by the Northern Lake. And in the Southern land; And not be found one heart to hate, Not one fierce tongue to scoff. Even from the rising of the sun To the going down thereof! Lynn, June 27, 1851.

ESSEX COUNTY A. S. SOCIETY.

The annual meeting of this Society was held in the Universalist meeting-house, at South Danvers, on Here, in Republican America, how different ! To ad-Saturday evening, and Sunday forenoon, afternoon and evening, June 28 and 29-the President, JAMES N. Burrow, in the chair. Excepting the last session, the attendance was not as numerous as was anticipated, though the extreme heat of the weather doubtless prevented the attendance of some from abroad; but those who were present were of an intelligent and high moral stamp, such as it is ever both pleasurable and profitable to address. In the absence o the Secretary, GEORGE W. PUTNAM, of Lynn, acted as Secretary pro tem., from whom we expect a sketch of the proceedings for our next number. Un- if not advocating the enslavement of their fellow-me usual interest was imparted to the occasion by the constant attendance of a person, formerly of Salem, but now a manufacturer in Virginia, who avowed himself to be a slaveholder, and repeatedly declared libel on the great Founder of our faith, and a sham that he was 'proud of being one'-affirming that slavery could be defended from the Bible, and on the grounds of morality and sound political economy. He furnished a text for the most scathing comments we have ever listened to, but maintained a cool selfpossession to the end. As he earnestly desired that his name should not be given to the public, (for what reason he did not say,) we comply with his request. There appeared to be but one feeling pervading the assembly, in regard to him-a mingled feeling of pity, surprise, disgust, indignation and horror. The following resolutions were offered by WM.

LLOYD GARRISON :--1. Resolved, That every slave in this country is a may be made wiser and better for our acquaintan stolen human being, whether held in captivity by in- with it. If slavery were a blessing, as some would heritance, purchase or conquest; whose right to liberty is inalienable; whose claim for justice and ap- as it destroys the universal brotherhood of mankind, peal for deliverance are paramount in extent and urgency to those of any other sufferer; and whose immediate liberation should be demanded as the first be a curse to society, to America, to the world, and recegnition of his common humanity, as the first step the Republic must either consummate its immolation towards his physical, intellectual and moral elevation, on the altar of Freedom, or with all her boasted power and as an act in the highest degree safe, expedient and resources, she will become the by-word and je and just.

2. Resolved, That every slaveholder is a man-stealer, and ought to be dealt with as such-to be denied bloody and infamous of all tyrants. the Christian name, to be excluded from the Christian church, to be treated as a felon of the highest grade the slaves say, 'It would be dangerous to give imand a sinner of the first rank, and to be excommunica-

ted from all virtuous society.

8. Resolved, That in this conflict of Right with Wrong, those who are the most to be feared and detested are not those who glory in their shame as slaveholders, and unblushingly defend the practice of turning human beings into merchandise, but those, who, while pretending to deplore and abhor slavery, are ever de- aration of parent from child, the tearing asuader of noticing the anti-alayery movement, impeaching the metives and maligning the efforts of the abolitionists, and inventing excuses, and seeking to find sanctions withhold it? in the Bible, for the awful crime of holding property

Whereas, the anniversary of American Independeace is approaching, to be widely celebrated in the customary manner, with bonfires, illuminations, ring-ing of bells, the discharge of cannon, military dis-

Resolved, That the fourth of July is a day, not for wards our friend Dovotass the same admiration for the task of completing the work of freedom which our revolutionary sires began, by seeking the claim to be on the side of the manacled slave to beware how they compromise their principles by participating in any of the festivities alluded to, and to see that the register their testimony against them.

Resolved, That this Society is gratified to learn that a mass meeting of the friends of impartial liberty is to be held in the beautiful and spacious Grove a Abington, on the 4th of July, under the auspic of the Massachusetts Anti-Slavery Society; and would express the hope that Essex County will be strongly represented on the occasion, and that the o casion may be made memorable in the history of Mas sachusetts.

Resolved, That no religious, political or gover nental alliance can exist between the North and the South, without involving the whole country in the guilt, shame, danger and degradation of the slave system; and that while such an alliance continue there can be no freedom of speech or of the press en joyed in common; that it is by the combined power of the nation that three millions of slaves are kept their chains : and, therefore, no other ground is tenable in this struggle with the Slave Power than that occupied by the American Anti-Slavery Society-No Union with Slaveholders!"

Those who participated in the discussion were V L. Garrison, Parker Pillsbury, C. L. Remond, G. W. Putnam, J. N. Buffum, Loring Moody, J. A. Innes and Messrs. Harriman and Merrill, of Danvers. Th

following resolution was offered by Loring Moody: Resolved, That the recent ' rescue trials' in Bos furnish unmistakable evidence that the Judges of the country have 'sold themselves to work iniquity'and that the Courts of the nation are engines of oppression, from which the cause of freedom has every thing to fear, and nothing to hope.

The resolutions were all unanimously adopted. A deep and salutary impression, we trust, was made apon many a mind present. It is manifest that the time is approaching when the act of holding human beings in slavery will be generally regarded as a far more heinous crime than that of highway robbery or pi-

The following candid expression of feeling and sentiment is from the pen of an accomplished and excellent transatlantic friend, now sojourning here, with the intention of making this his adopted countrywho, at home, was on the side of Progress and Reform and who, among us, will not be found recreant to the cause of suffering Humanity. In suggesting, in his mmunication, a method for the gradual abolition of slavery, it is only to prove those who pretend that they desire to see the system abolished in a safe and practicable manner, while they are doing nothing to effect its overthrow at any period, however remote but he is an immediatist, on principle.

HOW AN ENGLISHMAN REGARDS SLA VERY IN AMERICA.

PHILADELPHIA, June 22, 1851. My DEAR SIR :

As I think it important that the opinion of every in dividual, who views slavery as an evil, or who wishe its extinction, should be fearlessly expressed,-I send you my own upon the subject. How an Englishma views Slavery in America.

In England we are taught that slavery is an abom nation, and the outery is strong against it; yet I regret to say, that I have met with Englishmen since my arrival in this country, who scarcely deem it an evil, and are certainly willing to compromise the mat ter. Such is not my own view. I have ever looked on slavery as degrading alike to the enslaver and the enslaved; and it is not so much the apparent existence of slaves, (for few are seen in the Northern States, as the influence this infamous institution spreads over society in all its varied phases, that attracts the atten tion of a stranger to a consideration of the subject Its influence on the moral atmosphere of society strikes me as singular.

At home we are accustomed to express, freely and fearlessly, our opinions on this or any other matter, without fear of being marked for singularity; and to speak of abolition is rather a virtue than a crime. vocate abolition is to be held up to scorn; to be shut out, to a certain extent, from society; to place a barrier between yourself and your progression; to almo unfit you for the society of some, who would have been among the first and noblest of the land, but who have become tainted by this vilest of all vile institu tions, by this abominable panderer to vice, misery, sen suality and incest, this tainter of female purity, this destroyer of manly virtue and nobleness.

Its influence on Religion is still more apparent. To hear men professing Christianity, compromising -whose only crime is that of having received from their Maker and God, a skin darker in hue than the own-appears to me a solemn mockery of religion, ful perversion of the awful commonwealth He taught. Solitary passages of Scripture may be quoted to support the horrible system ; but even allowing their application to be correct, shall we, at the end of for housand years of progression and experience, practise the dark deeds of the past? Shall we conjure up crime to exalt and perpetuate it? Shall we search through the pages of history for the degrading licen tiousness of by-gone days, with all its attendant evils to renew, in our day, its influences on the world?-If there were evils in the olden days, let them be turn ed to account to prevent the like occurrences in ou time-if there was good, let us seek it out, that we have us believe-I, for one, would have it abolished and puts the different races in a conflicting position one towards the other. But I firmly believe it the nations of the earth, and be pointed at by all men as a liberty professing nation, but in reality the most

Men who are for the eventual enfranchisement mediate and unqualified freedom to them, as they are not fit for the exercise of it.' Of such I ask, if be ing held in degrading bondage, the tool, the chattel, the saleable commodity of other men, who will take care they are not educated, is the way to fit them for exercise of freedom? If the fetter, the lash, the wholesale prostitution of the marriage vow, the sep-

Another reason put forth is, that ' the an inferior race.' Does God say so ? Is it written in the awful book of Revelation, that the white man shall have dominion over the black? I think but when the Master taught his sublime Brotherhe he said :-

distinction or provision, 'Thy neighbor.'

'Do unto others as you would that they should do anto you.' Without stipulation, or regard to color,

'Our Father who art in Heaven.' Not the Fath of the white man only, but the universal God and to us to save her from prostitution, we ought not to Father of Mankind. I look through all the teachings protect her, but to send her back; that Grongs of Christ, and find the same awful consistency throughout; no exception, no condition, but that

'All men are equal in their birth, Heirs of the earth and skies.'

I think of this, and wonder how the oppressor still holds sway; wonder how man can so ruthlessly and sentiments put forth by the 'godfather and chairman so shamelessly pervert God's Holy Word; shudder to think those who profess themselves Christians can hold their fellows in bondage; and I pity them—from ions were sustained, with great vehemence, by some my soul I pity them-for the only way I can see of six or eight different speakers, all, I believe, Irishstill small voice within.

mothers can stand by and give countenance to such several others, -among whom were some Englishmen atrocities. How would the mothers of New England and Germans, with hearts true to Humanity,-vindifeel, to see the partners of their lives torn from their cated the right of GEORGE THOMPSON to come here to sides, and offered for sale on the auction-block with speak against slavery and in favor of liberty; and as little remorse as the beast? How feel, to see their little ones sold to the vile dealers in God's own image'? How feel, to have their manly sons lashed by and come here to become the most cruel tyrants that the cruel tyrants, because they dared look up to God curse the earth. and proclaim themselves free? What is life worth without freedom?

Again. There is one thing in which all with whom I have conversed agree. I mean, that slavery is an evil. Now if it is so, the sooner we are rid of evils, the better; and to try and meet the views of those who are fearful of immediate emancipation, I would auggest a measure for their deep and earnest consideration. I know not whether the idea is new or old. It is, that the slave markets should be closed. That the importation or exportation of slaves should be about associating with colored people. The Irish prohibited. That they should be subject to the same laws as their owners. That their property should be used by that party as tools to do all their dirty work. protected. That a price should be fixed at which they night free themselves from bondage; and that whenever such price is tendered by their friends or themselves, they shall receive immediate and unconditional liberty. That their children shall be free from their birth. And, lastly, that neither man, woman nor child shall be imprisoned, punished, or in any way maltreated. Such measures, I think, would that Daniel Webster, Abbot Lawrence, S. E. Eliot, oon bring slavery and all its attendant evils to a close. But, if you have the virtue of freemen with you, you will not hesitate to perform the more righteous of many, probably of most of them, was, that the Irish

act of giving present and immediate freedom to all. America, wiping out this foul leprosy, will yet become the foremost nation of the whole earth; may become such a nation and such a people as have never lived from the foundations of the earth. But she must cease to vaunt her greatness and her freedom until she is truly, nobly free.

I am told that my feeling about slavery will change Well, I do not vaunt my strength; but with my growth has the love of Freedom grown, not for myelf only, but for the whole race of man; and I pray God, that when a thought, or dream of change shall pass even as a shadow through my mind, to gather ne to the homes of my fathers, to take me to Himself. In a future letter, I shall review the position of my countrymen in America, with regard to the stand so many of them take with respect to slavery, and I stantially, were uttered; and as to the spirit and shall endeavor to show that, while I do not like to see Americans upholding it, I like less to see them so do-

To you, as the parent of abolitionism in America, I address myself, and firmly trust that you may live to see the realization of your fondest wishes.

With much respect, I remain, Yours, very faithfully, W. J. W. To Wm. Lloyd Garrison. Cohitalen 540

THE IRISH IN AMERICA-GEORGE THOMPSON.

PHILADELPHIA, Sunday, June 22d, 1851.

To James Haughton, Dublin, Ireland :-DEAR JAMES-It is a singular and most humilia ting fact, that the emigrants from Europe, especially from your own dear Green Isle, escaping from despotism in the old world, at once join the ranks of slave-breeders and slave-holders, and help to augment their power to oppress, the moment they land upon these shores. Yesterday appeared in the city papers the following advertisement :-

P. M., and at 8 P. M., for the purpose of unveiling P. M., and at 8 P. M., for the purpose of unveiling the policy of G. Thompson, the English Firebrand. A Victim, made so by Thompson's friends, the Eng. lish Cotton Lords, will speak and expose the cant and hypocrisy of sham philanthropists, who come over to play the negro, while they are blind to white mon's slavery in the British Isles. Messrs. Turner, Risden, Power, Challenger, Forral, Jones, O'Bryne, Mench Peckworth, Campbell, and others will speak. Collections will be taken to assist this victim of Thompson

At 10 o'clock, this morning, I was in the Hall, prepared to hear what these Irish-American Democrats had to say on the subject set forth. The people gathered soon. JOHN CAMPBELL, an Irishman, as he announced himself, and a true, dyed-in-the-wool democrat, entered, mounted the platform after some tall with a true friend of the slave, and took the chair. He soon rose, and announced himself as the ' God-father and chairman of the meeting,' and in the true style of American democracy declared 'that no person was to speak without his permission, and only as long as he allowed; that the meeting was called to consider the right of George Thompson to come to this country, to speak against slavery, and in favor of liberty; that he had no such right; that he was a foreigner, a member of Parliament, a part of the British Government, the most bloody tyranny on the globe; that George Thompson was a firebrand-a hired, paid, and co missioned emissary of the British Government, sent here to subvert our glorious Union, the last hope of the oppressed of all lands; that this republic is the asylum of the oppressed of all lands; that DANIEL O'CONNELL was a knave and a hypocrite; that wages slavery is infinitely worse than chattel slavery; that the masses in Britain and Ireland were infinitely worse off than the American slaves; that no whit man had a right to speak against negro chattel slavery till he had freed the white laborers from wages sla very; that if 20,000 whites were living in Hayti, holding the negroes as slaves, and the negroes could no be free unless they killed the whites, he would rather see all the millions of negroes massacred, than have them obtain their liberty by killing the whites; that resistance to tyrants is obedience to God, yet if the American slaves were to resist their oppressors, he would join the oppressors, and help to shoot them down, and to keep them in slavery; [at this, a few made a clapping; at which John Campbell, in his zeal for the holy Sabbath, cried out, Don't clap don't clap! Remember it is the Subbath day!' He is expected to make a speech. don't casp: Remember to state of could turn could murder, and plead for murder; he could turn a man into a beast, and sell at auction the image of God, yet his moral nature was shocked at the thought the Mexican war, and John Purdy, from Philadelphia, journeymen shoemakers, retired from their of descerating the Sabbath by clapping!] That the blacks and whites could not live together as equals; that God designed the blacks to be slaves to the were heard. The owner of the house, on proceeding to their room, found Purdy shot through the heart be obeyed; that if the slaves escaped to England, they had no right to join the tyrants there against the white laborers; that Irishmen were in duty bound to join the slaveholders against the slaves in this country because slaveholders extended protection to Irishmen; that he, John Campbell, being to the room of the house, on proceeding to their room, found Purdy shot through the heart Furbush then discharged a pistol at his own head but it only wounded his ear. He was immediately arrested, and a coroner's inquest was held on the deceased, the verdict being that 'John Purdy died from two pistol shots discharged by Furbush.' No cause is assigned for the act, and they had been intimate associates for some time. Furbush is in Salem jail. tion to Irishmen; that he, JOHN CAMPBELL, being

Thou shalt love thy neighbor as thyself, -without | turn of fugitive slaves; that it is the duty of every | GRAND CELEBRATION northern man, especially of every Irishman, to help support slavery, and return fugitive slaves; that if an escaped from Ireland, and came to our doors for protection, we ought to protect her; but if a wo man escaped from slavery in New Orleans, and carr Thompson should not be allowed to speak again slavery and in favor of liberty in Philadelphia, and that he (Campbell) would not tolerate it, and would put him down if he attempted it.'

Such, in substance, and nearly in words, were the apholding these iniquities is the suffocation of that men, except two, who were Englishmen; persons till small voice within. But, sir, one thing puzzles me more than this, -that landed here. Cyrus M. Burleigh, Rush Plumly, and

It is true, the Irish, almost without exception, from Theobald Mathew down to the most imbruted raga muffin from your beautiful Isle, the moment they land here, identify themselves with the Slave Power and become the noisiest, most violent and murderou supporters of slavery. The whole bent of the speak ers, in the meetings of this day and evening, was to appeal to the malignant prejudice against color. I told the speakers they would not dare to say in Eng. land or Ireland, what they had said in that meeting here, generally, join the Democratic party, and are This meeting was instigated by the leading Democrats of Philadelphia, hoping to make capital out of it in the coming presidential contest, but the poor tools have made a perfect failure of it. So inhuman so murderous were their sentiments, so absolute their ignorance, and so manifest were their intentions, the the meeting proved an utter failure. They declared and the cottonocracy of Boston, were leading abolitionists! The conclusion of the meeting, on the minds are welcome here, and are protected solely because they come to sustain slavery; and that George Thompson is not welcomed, because he comes to sustain lib erty: that this is an asylum of the Irishman, solely ceause he sympathizes with the oppressors; and that George Thompson is reviled, mobbed, and threat ened with assassination by priests and politicians, by Church and State, solely because he comes here feeling for those in bonds as bound with them.'

Dear James, can you conceive it possible that Irish nen and Englishmen, fleeing from British oppres sors, should come here and utter such sentiments, and show such a spirit, as are contained in the above abstract of remarks and positions made and taken in Franklin Hall to-day? Yet I do assure you, that in the progress of the meetings, those sentiments, submanner of their utterance, they were indescribable It is enough to say, it was done in the spirit of slave olding. As to order, quietness, sobriety, and al that constitutes a safe and useful citizen in society there can be no comparison between the Irish, as class, and the colored people among us. The free colred people, as a class, are far the most moral, intelligent, industrious, economical and sober; yet the Irishmen are received with open arms, and the ne groes are hated and hunted: and none so bitter and murderous against them as the Irish. You would carcely recognize the same being in the Irishman here, and the same Irishman in your own Emerald Isle. They, like the pro-slavery priests and politicians here, are but doing all they can to make the ames of liberty, of religion, and of God, a stench in the nostrils of every pure, loving, and honest man and woman. But I must stop. Knowing your love and labors for Ireland's oppressed millions, my heart instinctively turned to you in that meeting.

HENRY C. WRIGHT

CHANGE OF TIME. The annual meeting of the Old Colony A. S. Society, at North Bridgewater, is post

N. B. Will the Editor of the A. S. Bugle credit Samuel May, Jr., Leicester, Mass., \$1 50-and charge the same to account of Liberator?

A Citizen of New York seized and thrown into A Citizen of New York seized and thrown into a Maryland Prison.—By private letter, the Boston Commonwealth learns that on the 4th or 5th of the present month, while the bark Zion. Capt. Reynolds, of Boston, was lying in dock at Baltimore, the cook was seized and dragged to prison. He was charged with being a fugitive slave. Capt. Reynolds and the consignee interested themselves in the colored man's behalf, and contended that he was not a fugitive. Upon examination, it appeared that the cook did not answer the description of the claimants, certain by the caminaton, it appeared the the could not answer the description of the claimants, certain brand marks named in the papers not being found upon his person. He was accordingly discharged, upon condition that he would pay the costs of his fulse imprisonment! He is a free born citizen of Long Island, in New York State. Hail Columbia!

land, in New York State. Hail Columbia!

The Vermont Congregational Convention.—This body held its annual meeting at Bradford on three days of last week. A hundred clergymen were present. A resolution was presented to dissolve all connection with the Old School General Assembly, as a pro-slavery body, and after earnest discussion, was rejected by a vote of \$2 to 4. Delegates were appointed to attend the next meeting of the General Assembly in Charleston, S. C. After this decision, one of the minority took his hat and left, saying, 'I withdraw from this Convention for ever, for I can no longer hold fellowship with a body in league with Daniel Webster and the Devil.' Good!

Bloomers .- A meeting of about two hundred ladies who propose to come out in the Bloomer dress on the 4th of July, was held in Lowell on Thursday eve-ning. It was voted that all should come out on the ning. It was voted that all should come out on the Fourth, form a procession, and have a dinner by themselves—every lady to appear in the Bloomer cos

A meeting has been held in New York, a which it was resolved to make a demonstration in fa vor of Bloomerism on Broadway, the present week. Mrs. Gove Nichols, and other ladies, were present at the meeting. In the Hartford procession, on the Fourth of

July, there are to be thirty-one young ladies in the Bloomer costume, representing the several States of the Union. THE FOURTH IN WORCESTER. There is to be a Free

Soil celebration in Worcester on the 4th, at which Hon. Charles Allen will preside. Hon. John P. Hale will deliver an Address, and Hon. John Van Buren

delphia, journeymen shoemakers, retired from thei dinner table to their room, which they occupied to gether. Shortly afterwards, two reports of a pist were heard. The owner of the house, on proceeding

a part of this government, had a right to go to England and plead the cause of the eppressed, and promulgate a revolution there, but Grossov Thoursov had no right to come here to plead for the slaves; that the existence of the American Omen depended on the existence of slavery in the South, and the analysis of the surface of the American Omen depended on the existence of slavery in the South, and the arrested and committed to jail. does every this pon grid scale. It towers even ,

IN MASS MEETING, ON

INDEPENDENCE DAY. The Managers of the Massachusetts Anti-Slaver Society, in accordance with established usage, hereb notify the friends of impartial and universal libert throughout the Commonwealth, that they have marrangements for a GRAND CELEBRATION of approaching Anniversary of American Indepe in the beautiful and spacious

GROVE AT ABINGTON. having for its direct, appropriate and beneficent of ject the liberation of the millions of slaves, who, on that day, will be clanking their galling fetters and sending their cries to Heaven, in this guilty landa land unmatched for its tyranny, and unparalleled for its hypocrisy.

A special train of cars, at half price for adults, will leave the Old Colony R. R. Depot, in Boston, for Abington, at half-past 8 o'clock, A. M. Also, a train' will leave Plymouth for Abington, at a seasonable hour, on the same terms. Return at about 5 o'clock. Passengers by the South Shore Railroad will have the same accommodation. The pic-nic plan will be adopted, as usual, but refreshments will be for sale at the Grove.

Among the advocates of the cause who will undoubtedly be present are Wendell Phillips, Edmund Quincy, William Lloyd Garrison, Parker Pillsbury, Charles L. Remond, Joseph Treat of Ohio, Nathanie H. Whiting, James N. Buffum, and others,

FRANCIS JACKSON, of Boston: SAMUEL MAY, Jr., do; BOURNE SPOONER, of Plymouth; THOMAS J. HUNT, of Abington; LEWIS FORD, do; ELBRIDGE SPRAGUE, do; BRIGGS ARNOLD, SAMUEL DYER, do; Committee of Arra

COLLECTIONS In aid of WH. L. CHAPLIN, since May 3, 1851, by Loring Moody.

Andrew Randall, James O. Messenger, \$0 25 Laban M. Wheaton, Albert Barrows, 0 37 Raynham Warren Lincoln Taunton, Wm. Cooper, Wm. Howland, Wm. How. Wm. Barker, Cummings, Dartmouth, South 5 00 2 00 3 00 5 00 7 00 2 00 2 00 2 00 1 00 Wm. Anthony, John Southworth, Zenas Whittemore New Bedford. Wm. C. Taber, Warren Delano John Bunker, Fairhaven, James Tripp, 2d, Sylvanus Allen, John Pease, Friend, Alice H. Easton, 1 00 Nantucket, As much of the valuable space of the Libera-tor is occupied by publishing the name of each con-tributor, the acknowledgments hereafter will be

TO THE LOVERS OF LIBERTY. PROVIDENCE, June 15, 1851.

DEAR FRIENDS : Owing to a change of time for Commencement, the ANNUAL RHODE ISLAND ANTI-SLAVERY FAIR will be held in this city on Wednesday, July 9th, (Commencement day,) 1851.

Once more we make an appeal for assistance. We are more needy than ever. The calls upon us for aid

are more needy than ever. The cais upon us for aid are more numerous and pressing than ever. The friends understand full well, that our ability is proportionate to their kindness and liberality. Without you are can do nothing. Accept thanks for past favors.

Any requisite information may be obtained by addressing Amalancy Paine, Anti-Slavery Office, No. 18 PMA.

18 Eddy street. Contributions and donations may be deposited in the same place, or with either of the

Sarah R. Harris. Mary R. Clarke, Rebecca R. M. C. Capron, Lucretia Francis, Elizabeth H. Smith, Olive Taber, Parthena P. Janes, Anna M. Scott, Sarah Gould, Coventry. Mary Anthony, Mary H. Adams, Sarah J. Brown, East Greenwich Aldrich, Betsey F. Lawton, Joanna K. Ballou, Sophia L. Little, Caroline A. Robbit Ann F. Wescott, Frances Clark, Priscilla Coffin,

ANTI-SLAVERY CONVENTIONS.

ABINGTON (Plymouth Co.)

Friday, July 4. This Convention will be the annual gathering of he abolitionists of Eastern Massachusetts on the Na-ional birth-day. See notice, in another place. CUMMINGTON (Hampshire Co.) Friday, July 4.

This Convention will be held in the Village Grove, and will be attended by Charles C. Burleigh of Connecticut, and Lucy Stone. CHESTER VILLAGE, (Hampden Co.)

Saturday Evening and Sunday, July 5 and 6. To be attended by Charles C. Burleigh and Lucy

FELTONVILLE (Middlesex Co.) Sunday, July 6.

This meeting will be attended by Stephen S. Fos-ter and Parker Pillsbury; and will be held in Cox's Hall, at the usual hours of meeting, day and evening. GARDNER, (Worcester Co.)

Saturday Evening and Sunday, July 12 and 13. This Convention will be attended by W. L. Garrison, Stephen S. Foster, and Lucy Stone; and will be held in connexion with the meeting of the Worcester Co. North A. S. Society. See notice.

FOXBORO'. (Norfolk Co.) Sunday, July 13.

This Convention will be held in the meeting-house of the Universalist Society, (of which Rev. Holmes Slade is Pastor,) and will be attended by Ed-mund Quincy, Parker Pillsbury, and others. MILFORD (Worcester Co.)

Saturday Evening and Sunday, July 19 and 20. To be attended by Wm. Lloyd Garrison, Samuel May, Jr., and Lucy Stone.

NORTH BRIDGEWATER, (Plymouth Co.) Saturday Evening and Sunday, July 19 and 20. This Convention will be held in connexion with the annual meeting of the Old Colony A. S. Society, of which see Notice, in another place.

OLD COLONY A. S. SOCIETY.

The annual meeting of this Society will occur at Cobb's Hall, North Bridgewater, on Sunday, July 26. Meeting will commence on Saturday evening previous, at 7 1-2 o'clock.

Let the occasion be one of interest, and well worthy of the noble cause we seek to promote. The names of the speakers will be given hereafter.

BOURNE SPOONER, President. H. H. BRIGHAM, Secretary.

WORCESTER COUNTY NORTH DIVISION. North Division Anti-Slavery Society will be held at Gardiner, on Saturday and Sunday, July 12 and 13, commencing at 2 o'clock on Saturday.

W. L. Garrison, S. S. Poster, Laur Stone and others are expected to be present.

we speak of the man's joining the crew in



From the Anti-Slavery Bugle. FOR THE WOMAN'S BIGHTS CONTENTION. A POEM.

God made all equal; guilty man Hath placed his foot on woman's neck, And bade her tremble 'neath his ban, And follow at his beck. To-day, on European ground, She lives, companion of the beast,
With hardened hands and brow sun-browned, First at Toil's never-ceasing round, And latest at the feast. Among the countless tribes that roam, In Christian temple—Arab tent—

In Russian hut or wigwam home, Her neck unto the yoke is bent. Man with his ruthless foot hath trod Careless upon the treasure given, Annulled the equal law of God, The good decree of Heaven. For this we summon here to-day,

Amid the scorner's taunts and mirth, The best of Freedom's bright array, The purest, warmest hearts of earth me ye to us with spotless hands, With thoughts of flame, with fearless tongues; Speak the stern words which truth demands Of Woman's rights and wrongs. Come from New England's rocky shore,

Where the Pilgrim mothers stood;

Come from the settler's cabin door, Beneath the Western wood; Come forth from out the rich man's mill. Where Want's poor daughters toil for bread, Where life hath lost its power to thrill The sickened heart and aching head, Where Avarice freely may despoil All that God's merey deigned to give, Where Woman liveth but to toil, And toileth but to live. Ye spirits of the wearied bands, Come from you spectre dwellings forth, And point with pale and shadowy hands To the full graveyards of the North, Where lie the forms uncounted yet, Poor murdered victims of the loom; Whose sun in early morning set Between the factory and the tomb. Speak for our sisters sad, who now In city garrets, dark and dim, With trembling hands and pallid brow, With weary heart and aching limb, Are toiling for their scanty bread, With horror's midnight hanging o'er them, Or hasting the dark path to tread

Of guilt and shame before them. In pity let us seek each den Where sin its foulest work hath wrought, The sad and guilty Magdalen, Like Jesus Christ, forgetting not; And pray the mercy of high Heaven On guilt before starvation driven! Hark! from the slave land cometh up

The cry of sisters bruised and chained, Whose lips still drain the bitter cup Of wrongs tongue hath not named God heal their wounds! let their poor hands Take hold on Mercy's garment hem; Our souls are heavy with their bands-O heart of hearts, remember them !

Often to base Ambition's call, The arm of Power hath torn away Husbands and children, brothers-all That lighted up life's wintry day; And battle-ground and foaming flood Been crimsoned with their priceless blood; The prowling wolf and vulture fed Sweetly upon the butchered dead. The surface of the sunlit earth Is whitened with their bleaching bones, And children weep beside the hearth, And starve in desolated homes. E'en now the widowed mother's cry Upon the air is passing by.

Oh! all ye sad and broken-hearted, Who wither 'neath the tyrant's frown-Oh! all ye souls of the departed, Oh! blighted, wronged, and trodden down-Bear ye your witness here to-day ! To Gop we make our stern appeal Against Oppression's boundless sway, And Mammon's heart of steel!

Yet, courage! though mid shadows going. The world moves darkly on its way, On the far hills a light is glowing, Bright herald of a better day. We trust in Truth, and yet shall see Proud Wrong into oblivion hurled; The human race shall all be free, War's bloody banner shall be furled, Where sorrow dwelt, there shall be light, The Earth, like Heaven, shall know no night. And God shall rule the world!

WATER.

BY ELIZA COOK.

Wine, wine, thy power and praise Have ever been echoed in minstrel lays; But water, I deem, hath a mightier claim To fill up a niche in the temple of Fame. Ye who are bred in Anacreon's school May sneer at my strain as the song of a fool: Ye are wise, no doubt, but have yet to learn How the tongue can cleave and the veins can burn Should ve ever be one of a fainting band, With your brow to the sun and your feet to the sa I would wager the thing I'm most loth to spare, That your Bacchanal chorus would never ring there Traverse the desert, and then ye can tell What treasures exist in the cold deep well; Sink in despair on the red, parch'd earth, And then ye may reckon what Water is worth. Famine is laying her hand of bone On a ship becalmed in a torrid zone; The gnawing of Hunger's worm is past, But flery thirst lives on to the last.

The stoutest one of the gallant crew Hath a cheek and lips of ghastly hue; The hot blood stands in each glassy eye. And 'Water, oh God !' is the only cry.

There's drought in the land, and the herbage is dead No ripple is heard in the streamlet's bed; The herd's low bleat and the sick man's pant Are mournfully telling the boon we want. Let Heaven this one rich gift withhold, How soon we find it is better than gold; And water, I say, hath a right to claim The minstrel's song and a tithe of fame.

THE TRULY GREAT.

Within themselves the Great must ever seek Both impulse and reward; all else is weak To what their own calm soul and conscience speak And thou-would'st thou, Columbus-like, aspire To walk new worlds of thought, and high and higher Exalt thy fallen soul on wings of fire-

On God and self do thou rely aright! and through the day His cloud shall cheer thy sight, side thy steps by night.

Reformatory.

LETTER OF AN ENGLISH LADY.

DEAR MR. GARRISON: I am not at liberty to make public the nam the writer of the letter from which the following is an extract. Could I do so, there are many in Boo ton, and elsewhere in this country, who would fully sustain me when I say, that she is one not accustour ed to write with asperity-but altogether the reverse. The indignant tone of the following is, therefore, all the more to be regarded. S. MAY, Jr. Yours truly,

BRISTOL, May 29, 1851.

You have been much and often in my thoughts much do I wish that a small portion of the warm June 14 and 15. A much larger number of person lay any longer to give you a faint and feeble expres- interest, which we trust will ripen soon into a deep sion of some of the deep and inexpressible thoughts rooted, conscientious and effective anti-slavery life fence does it appear to me is being committed by the anti-elavery movement, and the rightful and le your nation against humanity, against itself, against gitimate appropriation of the first day of the week t

God and man, that make the blood curdle, and arouse number of the men and women of North Brook governments; and we know too well that no act of sectarian influences which prevailed in the place .perfidy to sacred rights, no vice however loathsome, Although pretty well acquainted in North Brookfield eminence which I trust they will never lose; they these hours-a meeting condemned as infidel by the stand alone, in the annals of history, and I hope majority of the town, by a minister who voted fo is the nation that has done this; not the general gov- those here would have saved Sodom, of old. Miss the profanum vulgus, but the free, educated PEOPLE, are inflicted on the slaves of this land ;-all in the world, whose ministers of religion tell Europe to and his most loving precepts. Her entire remarks admire and copy the fair proportions, the glorious freedom of their adored Union!

When I heard that the Bill had passed through Congress, I thought that this was the beginning of had spent her heart's blood, and severed the near it, and its wicked schemes. ties of mother and daughter, for freedom, would be Sims is to be envied, rather than one of the judges Brookfield have so long been subjected. and officers who enslaved him. I rejoice that he was enabled to walk on with a firm and dignified his wife for their kind and liberal hospitality.-- Mr. step, though nature shuddered, and that the faithful few, who were plunged into despair and grief, were able to take refuge with Him who is alone the Rock of Ages, and to support not only their own souls, but his, with the words of prayer and the songs of praise. Abolitionists under the Fugitive Slave Law. The two prisoned. They appealed to the Court of Common Pleas, the Mayor and Recorder were condemned :marks the historian, that 'unjust laws are powerless

weapons, when used against an upright people.' POSITION OF FREDERICK DOUGLASS.

DEAR MR. GARRISON:

Mr. Douglass virtually charges me with suppresring what he has written in reply to my one or two brief articles, touching his recently-avowed change. suffocate him with their embraces, and welcome hir He writes as if I had the control of a press. I free- as warmly as you would a brother.' Ah, that is ly admit that, had I requested you to republish his noble truth! Those few words have a meaning. articles in the Liberator, you would have made some Does any one doubt the good feelings and warm sacrifice to do it. Knowing how you are pressed already with matter of the deepest moment, I could slave, let him read the testimony of a slaveholder not request this; and was the more content not to If a slave can thus receive his oppressor and great not request this; and was the more content not to ask it, having reason to believe that the North Star circulated extensively in New England, and would be seen by those generally who feel an especial infrom 'lady relative.' 'You abolitionists,' she conterest in Mr. Douglass's course. I trust I need not tinued, 'say that the marriage institution is done say that I have no objection to all that he has written away with. This is not true, for my nephew inform being laid before every New England abolitionist; ed me that he had often united his slaves in mar and had I the control of a press, it should all be riage. The couple desiring marriage consult the copied, and be allowed to have its full weight with all readers. It would be a strange thing, indeed, if a day for the consummation of their wishes. When a mind so acute as that of Mr. D. could not find plauthe day comes, the guests gather, and all is ready. sible reasons for the change he has made. Doubt- He calls them forth, and says to the man, ' you prom less he has such reasons. I have read his replies to ise to take her as your lawful and wedded wife, and the Freeman somewhat attentively, and can scarce after a similar ceremony with the woman, he pro say that I have found what seems to me a plausible nounces them man and wife. 'But,' she added, 'h argument. The main point appears to be avoided. does not say, 'What God has joined together, le In becoming a voter in this Union, Mr. Douglass not man put asunder.' And that important sen becomes a party to the Union as it exists-does he tence closed the description of the slave's marriage not? He makes himself a partner in it, for its good as performed by a slaveholder. The owners of me and for its evil also, at least until it can be amended ; study well to avoid every thing that shall lead their and that may not be till long after he is in his grave. chattel' to consider himself a man—to consider his He unites with slaveholders and slave-traders as voluntary supporters of one Constitution and Govern-twain. Even Prefessor Stuart's Bible is discardment. To suppose that he inlends to support a ed, when it does not answer their base designs. Union which he acknowledges to be cemented with left my apologist for slavery, but that idea did not the blood of the enslaved is impossible. Does he leave me. Her last request was for me to call when then enter it, and seem to support it, that he may her nephew, the man-stealer, was in ; she was sure more effectually subvert it? Is this a manly and that I would like him, for he is one of the finest of honorable warfare? If it be not, (and I contend men. that it is not,) it is a weak position, and a just man should not be in it. Mr. Douglass evidently thinks he can do more good in his new position. Let him be warned of his danger. The idea of saving and enlarging his influence is a rock upon which many a reformer has suffered shipwrock, and will again. 'He who would save his life, shall lose it.' I have not thought or written of Mr. Douglass's change with any unfriendly purpose. It is in sorrow, not in anger, that I see it. He knows that, according to my opportunity, I have been his friend. I might use, with strictest truth, a much warmer name; as many by remarks from C. M. Burleigh. He alluded to the enlarging his influence is a rock upon which many

can testify, on both sides the Atlantic. I have no motive to be unfriendly now. But, with my present light, it is impossible that I should have the same conence in his indoment and intellectual stability that I have had. To him this may be of no conser He will, of course, follow out his new path. May it honorably lead him to the highest success. I can, at least, wish this; and surely shall never hear of any true success of his, but with the highest satisfaction I know not that I have anything more to add.

Yours, &c., SAMUEL MAY, Jr. Leicester, June 23d.

NORTH BROOKFIELD.

An anti-slavery meeting, of an interesting and en ouraging character, was held in this beautiful and since the last atrocious act of your Congress, and thriving town on Saturday evening and Sunday, sympathy which I feel for you and your fellow-attended this meeting, than has usually been the case workers could have reached you; but I will not de-in this town; indicating a growth of anti-slavery and feelings that sometimes nearly overpower me. Four several meetings were held; addressed by Indeed, I feel obliged to put a strong curb upon myStephen S. Foster, Lacy Stone, and Samuel May, self when speaking on this subject, so awful an of- Jr. Resolutions on the true Christian character of the anti-slavery meetings, were fully discussed. On By your nation! We need not cross the Atlantic Sunday morning, LUCY STONE (formerly a residen God and man, that make the blood curdle, and arouse number, of the men and women of North Brook-even the men of peace to forget themselves for a field present at the meeting; when she first learned moment, and to suppose that for once vengeance may that a meeting was to be held here, she thought it be theirs; but these are acts of individuals, or of must be very thinly attended, knowing the strong is too bad to be perpetrated by cruel and false gov- she had not believed it possible that so many could ernors. But your States have now acquired a pre- be found to dare to come to this meeting, held at will always do so; they have reached a climax of the slaveholder Zachary Taylor, and many of whose black wickedness, not of ignorant sin, but of daring church members did the same. I never, said she, and unblushing defiance of the laws of God, with felt so hopeful for North Brookfield as I do this their eyes open, with the voice of the civilized morning. There are enough here, if faithful, to reworld against them, with the Bible before them. It generate and save the town; a twentieth part of ernment, not the State legislatures, not the rabble, Stone proceeded to show the fearful wrongs which who hold themselves up as ensamples before the name of the Bible, of religion, and of Christ himself.

> were very touching and impressive. In the afternoon, Mr. May introduced the follow ing resolution, and it was duly discussed:

Resolved, That inasmuch as a special and concer the end of slavery. It revealed no new wickedness, it only put forth the reality in its true light, so that men might see it, know it, and detest it. I felt sure recall attention to the array of proof which exists that many would now feel bound to declare them- against it as the organ and ally of slavery, and would selves for the oppressed; that New England, who warn every one against its deceptive and cruel spir

Stephen S. Foster showed the way in which we true to her trust; I had often been assured by Amer- propose to overthrow the system of slavery, iviz., to icans, that no slave could be captured in Boston,—
that none of her officers could lawfully hold him, or to aid in giving the American people a new heart any prison receive him. This trust seemed at first And the way to effect this is by the truth-by speak likely to be realized; yet I discovered in the opposi- ing it fully and continually, and by agitating the dis tion of the Bostonians to the Bill more of wounded cussion of the subject, constantly. Slavery has it pride than of genuine devotion to the rights of man. existence in the American heart. Whatever tends When your city functionaries refused their public to dislodge the evil there, and to plant something hall for a lawful meeting, my mind misgave me; for a good in its place, is doing anti-slavery work of the municipal body must really represent the bulk of the purest and most thorough sort, and is furthering the citizens. Yet I could not have anticipated the in- anti-slavery cause in the surest manner. Mr. Foste tense disgrace which that body would lay upon the went into a close and severe scrutiny of the 'relicity, the cowardly endurance of it by the people! gious' influences to which the people of North

Our best thanks are due to Mr. James Duncan and

'ONE OF THE PINEST OF MEN.' Mr. GARRISON:

DEAR SIR-A few days ago, while at the house lady relative, who is perhaps a fair representative May God's spirit be with you. * * * I am just now reading a new life of William Penn, by W. H. Dixon, and have been much struck with the similarity of his of the day. My relative has a nephew, who is an position under the Conventicle Act, and that of the owner of slaves, now on a visit at the North, and, of course, she has learned many arguments in favor of laws were not very dissimilar in their intention; ours, American kidnapping. 'Why,' said she, making a in the dark ages of our history, being intended to enslave the mind, yours in an enlightened period, at- earth's rotation, 'my nephew hates slavery just a tempting to hold in Egyptian bondage both body and much as you do.' I signified my approval of her soul. Penn determined to rest his defence on the declaration, knowing that this was an argument at illegality of the act, as being absolutely opposed to which older heads than mine had been puzzled. the spirit of the Charter. But he was gagged. The The fact is,' resumed my magnanimous friend, 'they jury were firm to their trust, refused to bring him in don't treat the slaves at the South half so bad as they guilty of disorder, were famished two days, and im- tell of? I again nodded assent, remarking that there was a great difference in the characters of masters Difference! why, he gives his slaves the very best they came out of Newgate conquerors. Truly re- of every thing, and he would no more think of whip ping them, than-than I should of whipping you now. I didn't think this a very strong comparison; for her upraised arm and excited countenance did not, to me, look averse to the use of the rod. ' He says, she continued in a subdued tone, ' when he goes back to Georgia, we would be astonished to see how cordially the slaves will receive him. They almos

planter, and if he deems it expedient, he appoints

Yours, &c., PARVUS JULUS.

From the Pennsylvania Freeman.

MEETING AT PRANKLIN HALL

struggle for freedom of speech through which we had passed in the early days of the Anti-Slavery movement, and its triumphant vindication; to the revival of that struggle at the present time; to the desperate efforts of slaveholders and their Northern abettors, by proscription, denunciation, bribes, threats of violence to 'put down this agitation?' showing that in the success of the anti-slavery cause are involved not only the rights and interests of three millions of slaves, but the liberties, the welfare, the very manhood of every Northern freeman. He alluded to the visit of Mr. Thompson to this country, glancing at his career as a philanthropist, a reformer and a statesman in Europe, and his claims upon the American people for sympathy and respect, and a fraternal reception. The course of the pro-slavery press, politicians and clergy, in denouncing and libelling him, and attempting to enkindle the spirit of violence against him, with the signal failure of their evil designs, and Mr. Thompson's successful labors in New England and New York, were briefly noticed. So also was the contrast between the fawning sycophancy of the popular press and fashionable circles, to Englishmen who had either dattered our vanity or were expected to do so, and the malignity or obstinate prejudice encountered by Mr. T.—though a truer friend of America than any of her datterers. This was the reward he had encountered.

of the progress of truth, even in the desperate cubris of corrupt politicians and presses to stir up the passions of the mob against us. They could not now excite the wicked and murderous spirit which characterized the mobs of fifteen years ago. In his present tour through the country, Mr. Thompson had held more than a hundred public meetings, attended the most of the result and the most of the result and the result and the results are the results and coming up to equality with the whites here, is refuted practically, powerfully, and overwhelmingly in New Haven, by the brave blacks of that pro-slavery city.

That there are vices among our people there, I do not, of course, deny. Rum is doing its work appearance where here is refuted practically, powerfully, and or whether the provided in the destruction of the results with the second of the results and coming up to equality with the work when the provided in the destruction of the results with the second of the results and the results are results.

ence to the Union, held by those who had called the meeting and invited him to speak. The meeting had no connection with those sentiments, nor had particles amongst us, and our own temptations, because the speaker alluded to them, nor had Dr. Elevides. Let me tell you, the work of elevating our der's previous relations to us and the cause laid him liable to any misunderstanding on that subject.—

Though we dissented as widely from him as he from the work of the whites, we have their abominable particles amongst us, and our own temptations, besides. Let me tell you, the work of elevating our people, viewed in all its aspects, is the most ardulus, the most difficult, and, I will add, the most hope ful and most glorious work now presented to the American philanthropist.

S. R. W. liable to any misunderstanding on that subject.—
Though we dissented as widely from him as he from us, we saw no necessity of any disavowals of his political or religious opinions, nor even of the sentiments of his speech, widely as we differed from

some of them. Mary Grew spoke briefly and impressively in de Mary Grew spoke briefly and impressively in de-fence of Mr. Thompson against the slanderons charges of his enemies, and in rebuke of the Phila-delphia press for its course toward him, concluding with a touching appeal in behalf of the voiceless slave. After a few additional remarks from Henry Grew, and further explanations of Mr. Thompson's course in England by B. R. Plumly, the meeting quietly

TELEGRAPHIC PRAUDS.

It is much to be regretted that so potevt a mean of happiness and good as the Telegraph should be of happiness and good as the Telegraph should be made, as it now is, in reference to the anti-slavery most direct route, to a church—a building very hypocause and its friends, the most effectual instrument of critically dedicated to the worship of the 'Prince falsehood and injustice. Not the slightest confidence of Peace'—and there listened to an address on can be placed in the telegraphic despatches of the 'Patriotism,' as if there was something in red cloth

MOR LAW IN PHILADELPHIA.

Рицалеврита, Sunday, June 15. An abolition

It is hardly necessary to say that the only truth

Ward-in giving an account of his recent visit to Pennsylvania, says-

A friend invited me to spend a Sunday in Willistown, at the residence of my good friend, David Evans. I spoke in that town, on the Sunday I was there, to a pretty good audience, in a school house. The neighborhood is a pretty pro-slavery Quaker there would not go to an anti-slavery meeting under any circumstances. settlement. Many a Quaker there would not go to an anti-slavery meeting under any circumstances. They have got a great many Philadelphia notions. A Quaker in Philadelphia will 'disown' her own daughter for being an abolitionist; some of the Williatown Quakers are of the same faith. There is about as much of the spirit of Woolman, Penn and Benezet in them, as there is in an empty Quaker bonnet. The name of 'Friend' is about as much sates can endure. Washington, June 4, 1851.

My Dear Sir:—When I arrived at New York, Benezet in them, as there is in an empty Quaker bonnet. The name of 'Friend' is about as much as they can endure. I know of Quakers who ridicule 'niggers' as much as any street rowdies; and graphic report of my speech at Buffalo. Under the they seem to do it with a relish. It seems to them

in New England and New York, were briefly noticed. So also was the contrast between the fawning sycophancy of the popular press and fashionable circles, to Englishmen who had either flattered our vanity or were expected to do so, and the malignity or obstinate prejudice encountered by Mr. T.—though a truer friend of America than any of her flatterers. This was the reward he had encountered for his fidelity to us; for loving us too well to spare or hide our faults; for loving principle better than praise, truth more than ease and honor; for loving men and reverencing God above laws, customs and religious rites.

B. Rush Plumly followed at some length, and in elequent and earnest remarks, presenting evidence of the enormities of slavery, and the fearful moral depravity it has wrought throughout the nation, vindicating the right of free discussion, and severally reprobating the treatment extended to George Thompson, by the pro-slavery and servile press, and venal politicians. It was the misrepresentation and malice of these men that had misled and prejudiced the people against their true friend and benefactor.

Lucretia Mott thought the remarks of the last speaker not sufficiently hopeful; she saw evidences of the progress of truth, even in the desperate efforts of the mohagainst us. They could not now shift and present our proposed to the progress of truth, even in the desperate efforts of the mohagainst us. They could not now shift and present our proposed the progress of truth, even in the desperate efforts of the mohagainst us. They could not now shift and out of New Haven during tworld, where negroes should be admitted to an equality with themselves. The beauty of the mohagainst us.

I spent Sabath and Monday, 25th and 26th of May, with Brother Beman, speaking three times, to as respectable and intelligent audiences of colored people as are to be found in the free States. The lying pretensions of Yankee Colonizationism are no where so abundantly lived down as in the city of elms. Such progress, such improveme

held more than a hundred public meetings, attended by crowds of the people, and was everywhere heard gladly by the common people. Only twice had his moneting been disturbed, and in both these places (Boston and Springfield) had he afterwards addressed large audiences without the slightest difficulty. In this city there had been no demonstration of violence, though some of the papers had attempted to texcite it. The crowd gathered in Arch street on last First day, were mostly those who had come to hear. But for the closing of the hall engaged for thin, he would doubtless have had a peaceable and successful meeting. him, he would doubtless have had a peaceable and successful meeting.

Dr. Elder rose to speak, and John Campbell, an Irishman, who has gained some notoriety by his abusive scurrility toward the anti-slavery men, the colored people and George Thompson, requested permission to ask a question; under this pretence, he took the stand and poured out a violent tirade against Mr. Thompson, denying his right to speak here, and declaiming against the 'licentiousness of free aints and sinners, feel the damnable nature of the declows of his own kind, but the naked impudence of the fellow in pushing himself upon the platform of an anti-slavery meeting, and using the liberty granted anti-slavery meeting, and using the liberty granted him by courtesy, to deny the right of speech to Mr. Thompson—'a foreigner—in a meeting called especially for him, naturally excited the disgust and indignation of the audience, especially those who best another. But I do say, that the painful evidences of

dignation of the audience, especially those who best knew Mr. C's previous course. Some little confusion ensued which subsided immediately, however, and Dr. Elder spoke at length without interruption.

His defence of the right of full and free speech was eloquent and powerful; but we could not perceive the relevancy of some of his remarks to the subject of the meeting; nor either the necessity or appropriateness of his disavowal, in such a meeting, of any sympathy with the peculiar opinions in reference to the Union, held by those who had called the meeting and invited him to speak. The meeting ample of the whites, we have their abominable a threefold damnation. We have the corrupt example of the whites, we have their abominable

'THE ANCIENT AND HONORABLE.

A few very ordinary persons, tricked out in red cloth and feathers—and who, together, style them-elves 'The Ancient and Honorable Artillery Com-any'—paraded the streets of Boston, on Monday pany'—paraded the streets of Boston, on Monday last, with horns and drums, and other sonorous instruments, after the manner of boys. They marched to the State House, and were there joined by His Excellency, after the manner of ancient times, when there was some significance in the display, and by Gen. Wool, who, after a life of above sixty years, is just beginning to learn that, for nearly half a century, he has been one of the greatest heroes and statesmen that the world has ever seen. With these important additions, the company proceeded, not by the associated press concerning anti-slavery meetings or any action of the abolitionists. The following, published by the Tribune and other New York papers of Monday, is an illustration:—

'Patriotism,' as if there was something in red cloth and feathers which necessarily suggested the idea of patriotism. The preacher was Starr King, a star divine, who, we are led to believe, from the criticisms upon his discourse, managed to recent the star of the s upon his discourse, managed to preach so as to please God without offending the Devil—an achievement which has come to be regarded as first among the

meeting held here to-day at Franklin Hall was broken up by a mob. Miss Mary Green and Lucretia Mott had addressed the audience, when a colored gentleman attempted to speak, but was prevented and driven from the hall. There is great excitement here in the bosoms of both saint and sinner. Isaac H. Wright, the saint and sinner. Isaac H. Wright, the saint and sinner. Isaac H. Wright, the saint and sinner is a colored gentleman attempted to speak, but was prevented and driven from the hall. There is great excitement here in the saint and sinner. Isaac H. Wright, the saint and sinner is a colored gentleman attempted to speak, but was prevented and driven from the hall. There is great excitement here in the company had been duly sanctined in the temple of peace and muskets, they proceeded to Fancilla Hall, to satisfy those carnal cravings, which seem to pervade, in an almost equal degree, the bosoms of both saint and sinner. Isaac H. Wright, the satisfy those carnal cravings which seem to pervade, in an almost equal degree, the bosoms of both saint and sinner. Isaac H. Wright, the satisfy those carnal cravings which seem to pervade, in an almost equal degree, the bosoms of both saint and sinner. priestly arts of modern time.

After the company had been duly sanctified in the Esquire—formerly a very radical Locofoco, next a veteran officer in the Mexican robbery, (where he contained in this deepatch is, the fact that a meeting was held, and that Lucretia Mott was one of the speakers. The rest is all the coinege of some venal scribbler, employed by the New York press to furnish its despatches. The lie thus travels literally 'from Maine to Georgia bafore Truth can get be bous on.' We have no remedy, for no correction will be myllished in the great residue to the state of the man would, of course, keep an eye upon his own gruel; and his follosme toast, extolling Daniel Webwill be published in the great majority of the papers which circulate the falsehood, and in those which publish it, it will not be read by a third of the readers who have seen the first by a third of alters of this services in behalf of negro-breeding and stealing, was but a rich and timely offering upon the laters of their and good living. which circulate the falsehood, and in those which publish it, it will not be read by a third of the readers who have seen the first statement.

We are suprised that such papers as the New York Evening Post, employ these lying reporters, after the proofs they have had of their character.—Penn. Freeman.

The Editor of the 'Impartial Citizen'—Samuel R.

Ward—in giving an account of his recent price of these very ordinary persons with red

The services in behalf of negro-breeding and stealing, was but a rich and timely offering upon the alters of thrift and good living. The sentiments were, for the most part, such as would become a company of kidnappers; and, of course, the slave-breeders and the purse-holders of a slave-driving Administration are those alone who are expected to admire and applaud. The services of such a company very appropriately closed by the election of that celebrated in giving an account of his recent in those were for his services in behalf of negro-breeding and settle for his services in behalf of negro-breeding and settle fine provides the states of thrift and good living. The sentiments were, for the most part, such as would become a company of kidnappers; and, of course, the slave-breeders and the purse-holders of a slave-driving Administration are those alone who are expected to admire and applaud. The services of such a company very appropriately closed by the election of that celebrate and applaud. The services in behalf of negro-breeding and settle first and good living. The sentiments were, for the most part, such as would become a company of kidnappers; and, of course, the slave-breeders and the purse-holders of a slave-driving Administration are those alone who are expected to admire and applaud. The services of such a company very appropriately closed by the election of that celebrate and applaud. mander of these very ordinary persons with red cloth and feathers, for the next year.

It may serve to afford an illustration of the char

cule 'niggers' as much as any street rowdies; and they seem to do it with a relish. It seems to them to be more or less accordant with their 'testimony,' and the 'weight of the meeting.' Indeed, from what I saw of them in and about Philadelphia, I should think the majority of them are bitter and relentiess negro despisers. Yet, strange to say, the black people, many, too many of them, will run mad, almost, after a Quaker! Ah, if one Quaker out of one hundred thousand were like Estree Moors, there would be some sense in this. But that venerable disciple of Jesus is, as was her sainted husband while living, hated by almost all the meeting for her devotion to the poor and the needy. God save us from Quaker pro-slaveryism, and Quaker negrophobia!

New Haven is the head quarters of Connecticut Religion, Literature, Politics, Colonization, Aristocracy, and Negro-hate. It is one of the most hopelessly pro-slavery places in New England. There is no more abolition in that city than there is in Baltimore. A black man

in the Southern States, any attempt to exercise such power would break up the Union just as surely as would an attempt to introduce elavery into Masea. chusetts. These are subjects of mere State right entirely with the States, and they must so be left entirely with the States, and they must so be left entirely with the States, and they must so be left entirely with the States, and they must so be left entirely with the States, and they must so be left entirely with the States, and they must so be left entirely with the States, and they must so be left entirely with the States, and they must so be left entirely with the States, and they must so be left entirely with the States and they must so be left entirely states. which you may think necessary to remove false I am, dear sir, with the truest regard, your obedi-Hon. John M. Borrs, Richmond, Virginia.

CHERRY PECTORAL

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May 16.

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DR. W. P. COLLINS

W ISHES to inform the readers of the Liberator, the isyet at the North Providence Water Cure Establishment, where (as formerly) he treats all manner of diseases Hydropathically, and warrants improvement.

May 30

TO WOMEN.

JUST published, and for sale by CROSBY & NICHOLS, 111 Washington street, THOUGHIS ON SELF-CULTURE, addressed to Women. By Maris G. Grey, and her sister, Emily Sherriff, Authors of 'Passion and Principle,' and 'Letters from Spain and Barbary.' An admirable work.

Spain and Barbary.' An admirable work.

'They (women) have nothing serious to do: is that a reason why they should do nothing but what is trifling? They are exposed to greater dangers: is that a reason why their faculties are to be purposely and industriously weakened? They are to form the characters of future men: is that a cause why their own characters are to be broken and frittered down as characters are to be broken and frittered down as they now are?'—Synney Smith, Essay on Female Estevation.

May 23.